The Tirukkalitruppatiyaar And The Tirvuntiyaar

English Translation by
Sekkizhaar Adi - P - Podi
Dr. T.N. RAMACHANDRAN

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The Tirukkalitruppatiyaar of
Uyyavanta Deva Naayanaar of
TIRUKKADAVUR
And
The Tirvuntiyaar of
Uyyavanta Deva Naayanaar of
TIRUVIYALUR

Tamil Text With
English Translation And Notes

By

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Publisher's Note

We feel happy to present in a single volume two of the earliest works of the fourteen Meykanda Sastras with English translations. The Tiruvuntiyaar appeared in A.D.1147 and the Tirukkalitruppatiyaar in A.D.1177. The latter is a commentary in verse on the former. We are the first to provide the discerning reader with the English versions of these two works with explication and notes by the well-known translator Dr. T.N.Ramachandran.

Credit goes to His Holiness, the twentysixth Pontiff of the Dharmapuram Aadheenam to confer on Dr.T.N.R. the title: 'Saiva Siddhanta Kalaanidi' in 1984. His Holiness appointed him, as early as 1987, the Director of the International Institute of Saiva Siddhanta Research, based at Dharmapuram. Since then he has participated in and conducted intra national as well as international seminars on Saiva Siddhanta. His is the largest library on Tamil Saivism. It is the rendezvous of his scholar-friends who frequently gather there to cultivate Saivism in depth and help him in all possible ways.

Dr.T.N.R. has so far translated eleven out of fourteen Sastras and four out of twelve Tirumurais. His translations are at once authentic and readable.

The only English translation of the Tiruvuntiyaar by the late-lamented Dr.B.Natarajan appeared fortyfive years ago in the form of a booklet for free distribution. It is not as great as his excellent translation of the Tirumantiram. Moreover lacking explanatory notes, it could not be read with advantage by the reader. We are happy to repair this omission.

This volume presents the second work first for a significant reason. It is through this work, the earlier one can be understood, with comparative ease. The 'Publication History' and the 'Bibliography' appended to this volume, we daresay, will be of immense help to genuine researchers.

Saiva Siddhantam insists on the pursuit of Charya, Kriya and Yoga leading to Gnaanam. It is only the two Sastras printed in this volume which deal with Yoga in detail.

The current era is dominated by cults which exaggerate the trivial and ignore the great. It is the duty of publishers to contribute their mite towards setting things straight, suffering, if necessary, financial loss.

God willing, we will, in the near future, be publishing the English translations of Saiva Stotras and Sastras to propagate Tamil Saivism which is our peerless heritage.

THE TWIN SASTRAS

Literature comes first; then comes grammar. Even so, it is Stotras (hymns) which came first. Then came Sastras (theological treatises). The Tamil Saiva Stotras are known as the Tirumurais. These are twelve in number and these constitute Tamil Saivism which is Saiva Siddhanta. The twelfth Tirumurai is the Periya Puranam of St.Sekkizhaar.

After the advent of the Periya Puranam Siddhanta Sastras came to be evolved. The first of the Saiva Siddhanta Sastras is the Trivuntiyaar (1147). Its commentary in verse hight the Tirukkalitruppatiyaar appeared in 1177. The paradigm set by these two works is diligently followed by the first and the second of Santaana Aacharyas, viz., St.Meykandaar and St.Arull Nandi Sivaacharya. The Sivagnaanabhotham of St.Meykandaar is rightly hailed as the crest-jewel of the Saiva Siddhanta Sastras. Meykandaar flourished at the close of the twelfth century and the beginning of the thirteenth century. St.Arull Nandi was a senior contemporary of St.Meykandaar. He was his family guru and he later became his disciple. He was a great authority on the Saivaagamas. He was commissioned by his guru to write a commentary on the Sivagnaanabhotham.

The Saiva Siddhanta Sastras in Tamil are known as the Meykanda Sastras. So, only the works of St.Meykandaar and those of the Aacharyas which came in his line should form part of these Sastras. However, the Tiruvuntiyaar and the Tirukkalitruppatiyaar are also included in the Meykanda Sastras for the significant reason that their authors are precursors who were well versed in the Saiva Aagamas as well as the Tirumurais.

Saiva Siddhanta means Saiva Aagamas. These are works in Sanskrit. However, Saiva Siddhanta is to-day known as Tamil Saivism. The reason is not far to seek. The main Saiva Aagamas and the subsidiary Aagamas number about 260. A whole life-time will prove to be inadequate even to come by a knowledge of their outlines. However their quintessence stands distilled into the Tamil Meykanda Sastras and for this reason Saiva Siddhanta is rightly hailed as Tamil Saivism.

The Tiruvuntiyaar comprises fortyfive verses and each of them is a tristich. The verses are cast in the metre of Kalitthaazhisai. The Tirukkalitruppatiyaar is a century of verses, in Vennpaa metre. But for the commentary -- the Tirukkalitruppatiyaar--, it will not be possible to unlock the arcane Sastraic lore embodied and treasured up in the Tiruvuntiyaar. The two works are to be cultivated in juxtaposition.

UNTI PARATTHAL AND KALITRUPPADI

The Tiruvaachakam has a chapter entitled 'Tiruvuntiyaar'. Each verse in this chapter is a tristich. The second and the third lines of each tristich end with the words 'unti para'.

Unti paratthal is a game played by young girls. The players stand tip-toe, make a jerk and leap into the air, the while waving their arms in the posture of flying. They sing the praises of Siva as they play,.

When girls play games like unti-paratthal, thollnokkam, ammaanai, kummi etc., they always sing the praises of Siva. Whatever a girl learns while young, she practises it and later on passes it to her issue. Thus are noble practices transmitted in a natural way. No better way of nurturing a faith can even be conceived of.

The author of the Tiruvuntiyaar is Uyyavanta Deva Naayanaar of Tiruviyalur. He was well versed in all the Tirumurai-s , in particular the eighth and the tenth. Uyyavallaar is a term which occurs in St.Maanickavaachakar's Tiruvuntiyaar. It is now well established that Uyyavanta Deva Naayanaar's Tiruvuntiyaar appeared in A.D. 1147. Not many details are known about the author whose work explicates Siva-Yoga.

Aaludaiya Deva was a chela of Uyyavanta Deva Naayanaar. The guru taught him the Tiruvuntiyar.Aaludaiya Deva was the guru of Uyyavanta Deva of Tirukkadavur. Enlightened by Aaludaiya Deva, his chela indited a commentary in verse for the Tiruvuntiyaar which is called the Tirukkalitruppatiyaar. According to a tradition, this commentary in cadjan leaves was placed at the bottom of the flight of steps called the Panchaaksharappati leading to the sanctum santorum

of Tillai Nataraja's shrine. The flight of steps forming the Panchaaksharappati has, on either side, the form of an elephant's head with its trunk outstretched, etched in stone. One of these lifted the manuscript with its trunk and placed it on the top of the Panchaaksharappati. So it is said that the work came to be known as Tirukkalitruppatiyaar. Kaliru in Tamil means a male elephant.

Palliakaram N.Kandaswami Pillai, a polymath, adopting a hermeneutical method of his own, came by the following view. When a mahout tries to mount his elephant,he does not go about seeking a ladder. The elephant lifts one of its front feet and he steps on it to reach its back.Even so, the work Tirukkalitruppatiyaar helps one to cultivate it. Not only that. It also helps one to understand the import of the Tiruvuntiyaar.

The influence of the Periya Puranam is palpably felt in the verses of the Tirukkalitruppatiyaar. The Periya Puranam indited by St.Sekkizhaar, be it known, is Applied Saiva Siddhanta.

Both the works, the Tiruvuntiyaar and the Tirukkalitruppatiyaar, precede the Sivagnaanabotham of St.Meykandaar's and the other Meykanda Sastras. They are all the more to be venerated for this reason.

INVOCATION

1. அம்மையப்ப ரேயுலகுக் கம்மையப்ப ரென்றறிக
அம்மையப்ப ரப்பரிசே வந்தளிப்பர் --அம்மையப்பர்
எல்லா வுலகுக்கும் அப்புறத்தார் இப்புறத்தும்
அல்லார்போல் நிற்பர் அவர்.

Know it is Ammai-Appar who is the Mother cum Father
Of the universe; it is Ammai-Appar who blesses
The Soul with salvation; Ammai-Appar is beyond
All the worlds; yet does Ammai-Appar abide
This side of the universe too, standing unaffected. 1

Siva is hailed as Ammai-Appar in Tamil Saivism. He is invoked as "Taayum Aanavar" (the One who is Mother also).

Saivism affirms that Siva is both Mother and Father. No faith is truly to be acknowledged as a faith which is not alive to the maternal aspect of God. According to Milton--the MahaMuni, God is at once --, masculine and feminine.

In Christianity, the Holy Ghost plays the role of Sakti. God, Son and the Holy Ghost are the Christian version of Somaaskandamurti.

Mother, Grace, Mercy, Sakti and Consort: These are the names of Uma who is inseparate from Siva. Some Christian mystics hail the Christ as the Mother.

The faith that disputes or denies the maternal element in God, tends to grow more and more merciless.

2. தம்மில் தலைப்பட்டார்பாலே தலைப்பட்டுத்
தம்மில் தலைப்படுதல் தாமுணரில் -- தம்மில்
நிலைப்படுவர் ஒரிருவர் நீக்கிநிலை யாக்கித்
தலைப்படுவர் தாமத் தலை.

Having approved the soul's mellowness to entmple
In it Himself and His Sakti, Siva and Sakti abide in it.
If the soul cognises this, it becomes the House of Siva-Sakti.
Ridding soul's *paasam*, the Deity thither dwells resplendently. 2

The above verse is not easy to translate. The reason is its structure. However the message is clear enough. The soul gains divine cognition through the grace of guru who is celebrated as Siva Guru.

3. என்னறிவு சென்றளவில் யானின் றறிந்தபடி
என்னறிவி லாரறிக என்றொருவன்--சொன்னபடி
சொல்லக்கேள் என்றொருவன் சொன்னான் எனக்கதனைச்
சொல்லக்கேள் யானுனக்கச் சொல்.

I will narrate it to you as done by the great one
Who said: "It was given to me to comprehend it
When I stood forfeited of my self-knowledge.
Lo, I will narrate it to you as it was to me
Narrated; may you by grace learn of it from me." 3

According to the tradition, Aaludaiya Deva Naayanaar of Tirukkadavur was blessed with the knowledge of the Tiruvuntiyaar by Tiruviyalur Uyyavanta Deva Naayannar. His disciple Uyyavanta Deva Naayanaar of Tirukkadavur authored the Tirukkalitruppatiyaar which embalms and treasures up the wisdom of the Tiruvunntiyaar.

The 'great one' is Tiruviyalur Uyyavanta Deva Naayanaar. The narrator is Aaludaiya Deva Naayanaar. The one for whose sake the narration takes place, is Uyyavanta Deva Naayanaar of Tirukkadavur.

4. அகளமய மாய்நின்ற அம்பலத்தெங் கூத்தன்
சகளமயம் போலுலகில் தங்கி -- நிகளமாம்
ஆணவ மூல மலமகல ஆண்டான்காண்
மாணவக என்னுடனாய் வந்து.

The Dancer of Ambalam who is bodiless Gnosis
Abode in this world assuming a guru's body;
O chela, He snapped the beginningless Aanavamala
Ychaining, redeemd me and rules me abiding with me. 4

Akalam is formlessness; it is pure Gnosis. Siva appears on earth in the form of a guru to claim the evolved soul. In Saivism, guru is Sivaguru. The soul should ever cherish this truth. St.Maanicka vaachakar's admonition runs thus:

"Never do they dis-esteem the grace bestowed
By the supernal One who as Guru came down
on earth..." Potritthiruvakaval

5. ஆகமங்க ளெங்கே யறுசமயந் தானெங்கே
யோகங்க ளெங்கே யுணர்வெங்கே--பாகத்
தருள்வடிவுந் தானுமா யாண்டிலனே லந்தப்
பெருவடிவை யாரறிவார் பேசு.

Where will the Aagamas be or the sixfold faith?
Where will Yogas be or Realization? Had not the Lord
Come forth concorporate with His Grace to redeem lives,
Say: "Who can ever speak of the Great Ens?" 5

It is Siva, the divine Guru par excellence, that blessed the world with the Saivaagamas. It is these Aagamas that expound the sixfold faith and the yogic ways through which God-realization is made possible. It is indeed Siva's descent that dispenses Grace which is the root of salvation.

It is this divine compassion which is celebrated by St.Maanickavaachakar thus:

(1) "Had not the God of ths supernals enslaved
And ruled me, who would I be?
What indeed would be my inner faculty?
Would my intellectual attainments be of any avail?
Who would know me at all?" - Tirukkotthumpi

(2) "Where would I and my chinta, distanced from
The Lord-Master, abide, if He of the dangling matted
Hair and His Consort had not enslaved and ruled me?" -Ibid.

Verses 4 and 5 explicate the first verse of the Tiruvuntiyaar which is as follows:

The formless Ens that is incomphrehensible to any
Deigned to manifest in form, *unti para!*
Granted Grace of its own accord, *unti para!*

6. சாத்திரத்தை ஓதினர்க்கும் சற்குருவின் தன்வசன
மாத்திரத்தே வாய்க்குநலம் வந்துறுமோ -- ஆர்த்தகடல்
தண்ணீர் குடித்தவர்க்குத் தாகந்தணிந்திடுமோ
தெண்ணீர்மை யாய் இதனைச் செப்பு.

O chela of clarified intellect, tell me: "Will one
Come by spiritual weal if one merely listens
To the graceful words of the divine guru, besides cultivating
The Sastras by oneself? Will one's thirst slake
If one drinks the cool water of the roaring sea?" 6

The words of a guru are, no doubt, fraught with divine significance. So too are the words of the Sastras. However it is by the grace of the guru which manifests during the initiation, the chela stands blessed.

The sea abounds in water; but it is not potable.

"Water, water, every where
And all the boards did shrink;

Water, water, everywhere,

Ne, any drop to drink."

-The Rime of the Ancient Mariner.

7. இன்று பசுவின் மலமன்றே யிவ்வுலகில்
நின்ற மலமனைத்தும் நீக்குவதிங்--கென்றால்
உருவுடையா னன்றே வுருவழியப் பாயும்
உருவருள வல்லான் உரை.

Does not, this day, the dung of the cow wipe out
The three malas and the wordly blemishes?
So too, the grace of the divinely-bodied guru
Gushes forth to wipe out the fetters of the embodied
Soul. Tell me if it is not so, even so.

7

Fire drives out fire and dirt dirt. It is the fuller's earth that cleanses the dirty clothes.

The dung of the cow is sacro sanct. It is a remover of physical and spiritual blemishes. The holy ash is obtained from the cow's dung. Nothing is more sacred than this physical and spiritual germicide.

The guru comes embodied to do away with the soul's embodiment. Even as the sole desire for God does away with all other desires, the embodiment of the guru does away with the soul's embodiment, once for all.

Verses 6 and 7 explicate the second verse of the Tiruvuntiyaar which is as follows:

Dear chit, why do you muddle without habituating

Yourself to get rid of objects, *unti para!*

The one and only Ens, *unti para!*

8. கண்டத்தைக் கொண்டு கரும முடித்தவரே
அண்டத்தின் அப்புறத்த தென்னாதே -- அண்டத்தின்
அப்புறமும் இப்புறமும் ஆரறிவுஞ் சென்றறியும்
எப்புறமும் கண்டவர்கள் இன்று.

Only they that fulfil their mission by their darshan
Of the guru speak not of God as the Beyond beyond
The beyond; they alone behold Him everywhere as
The immanent and the transcendent THAT
That as the Life of all lives informs all lives. 8

Metaphysicians and quodlibetarians usher in tohu-bohu. It is divinising clarity that the soul should be after. It is bestowed on the mellow soul by the guru. The alias of 'divine clarity' is 'God-given Gnosis.'

Verse 8 is the explication of the third verse of the Tiruvuntiyaar which is as follows:

They that, by gained vision fulfilled

Their task, will not get reborn, *unti para!*

Birth and death, they have beyonded, *unti para!*

9. அன்றுமுத லாரேனும் ஆளாய் உடனாகிச்
சென்றவர்க்கும் இன்னதெனச் சென்றதிலை--இன்றிதனை
எவ்வா றிருந்ததென் றெவ்வண்ணஞ் சொல்லுகேன்
அவ்வா றிருந்த தது.

They are beginniglessly with Him and serve Him;
Even they know Him not; if this day, you ask me
What Godhead is, how can I at all tell you
Of THAT? I will but say It is so; even so. 9

"I AM THAT I AM" says the Bible. According to Saiva Siddhanta God is Sat-Cit-Aananda. God is all, but all is not God.

A Greek philosopher posed the following three questions: "What is God? What is not God? What is in between?"

In one sense a facet of God can be apprehended; but God cannot be comprehended. God is what God is.

The above verse explictates the fourth verse of the Tiruvuntiyaar which is as follows:

How can I at all articulate how it was?

It was so, even so, *unit para!*

It was knowledge beyond knowledge *unti para!*

10. ஒன்றுங் குறியே குறியாத லாலதனுக்
கொன்றுங் குறியொன் றிலாமையினால்--ஒன்றோ
டுவமிக்க லாவதுவுந் தானில்லை யோவாத்
தவமிக்கா ரேயிதற்குச் சான்று.

It is Sakti that is one with Siva who has
No mark other than Sakti. Siva is beyond compare.
It is indeed the great ones of abounding
And ceaseless *tapas* who attest to this. 10

Siva is known through His Consort who is Grace. It is by and through His Grace, Siva is gained.

Infinite indeed is His Grace. So, Saivism knows not of perdition. The concept of perdition denigrates Godhead and images it vengeful. It is perdition that should suffer ever-during perdition.

11. ஆற்றால் அலைகடற்கே பாய்ந்தநீர் அந்நீர்மை
மாற்றியவ் வாற்றான் மறித்தாற் போல் -- தோற்றிப்
புலன்களெனப் போதம் புறம்பொழியு நந்தம்
மலங்களற மாற்றுவிக்கும் வந்து.

The river-water that flows into the billowy sea
Loses its nature and becomes sea's own water;
When it flows back, it is sea-water that flows.
Even so, when soul merges with Siva, its knowledge
Becomes Siva-consciousness; when it flows out,
It streams as Grace and does away with our malas. 11

When the soul merges with Siva, it becomes Siva-like. Gaining this beatitude, it confers it on the souls that come into contact with it.

Verses 10 and 11 explicate the fifth verse of the Tiruvuntiyaar which is as follows:

He is the One who became the many;

He is the Lord-Master, *unit para!*

Lo, He did rule us, *unti para!*

12. பாலை நெய்தல் பாடியதும் பாம்பொழியப் பாடியதும்
காலனையன் றேவிக் கராங்கொண்ட -- பாலன்
மரணந் தவிர்த்ததுவு மற்றவர்க்கு நந்தங்
கரணம் போ லல்லாமை காண்.

Paalai turned into Neytal; the venom of snake was
Done away with; Yama was commanded to bring
Alive the boy swallowed by a garial and thus was
Conquered Death. These they wrought by their hymns.
Know that their Karanas aren't like unto ours. 12

Paalai is wasteland. Neytal is littoral region. St.Gnaanasambandhar, as he approached Nanipalli -- his mother's birth-place, beheld the wasteland abutting the village. By a hymn that he sang, he converted it into littoral region. Both St.Gnaanasambandhar and St.Appar brought back to life ths ones that died of snake-bite. St.Sundarar commanded Yama--the God of Death--, to bring back alive, the boy who was, years ago, devoured by a crocodile. How could they do so? It is because they were blessed with Siva-Karanas. The bodies and the bodily instruments of mortals are worugat of perishable matter. Not so the bodies and the bodily instruments of these Apostles of Saivism. Their bodies were suffused with Siva's grace. Their Karanas (bodily instruments) are known as Siva-Karanas. Invoking Siva, they can perform mirific deeds, which it is mirabile dictu.

The transformation of Paalai into Neytal is not narrated by St.Sekkizhaar in his Periya Puraanam. However this marvel was adverted to by St.Nampi Aandaar Nampi in his Tiruvulla Maalai.

13. தூங்கினரைத் துய்யசயனத்தே விட்டதற்பின்
தாங்களே சட்ட வுறங்குவர்கள் -- ஆங்கதுபோல்
ஐயன் அருட்கடைக்கண் ஆண்டதற்பின் அப்பொருளாய்ப்
பைய விளையுமெனப் பார்.

When the slumberers are gingerly placed on soft beds
They will sleep soundly. Likewise when souls are poised
In Siva's Grace and are thus ruled by Him,
Their knowledge and deeds will gradually become Siva's. 13

They that have gone through the stages of Charya, Kriya and Yoga will stand blessed by the Siva-Guru. Ruled by such guru, they will gradually gain Gnosis and will do deeds, willed by Siva.

The sleep referred to in this verse is the mystic sleep. In this sleep they gain the omniscient awareness of Siva. They that have not gained the mystic slumber are immersed in the murk of phenomenality. They are not fit to receive Siva's Grace. St.Appar says:

"HE removes not the *manam's* murk of those
Who know not the meaning that pervades the Word,
And sleep not the mystic sleep..."

"Dwelling in Omniscience whilst Bliss dwells in them,
They sleep the mystic sleep that surpasseth
Understanding; what use have they of words!"

The Tiruvaṛutpayan - 91

Verses 12 and 13 explicate the sixth verse of the Tiruvuntiyaar which is as follows:

When ego-bred deeds die and we lose ourselves
Then everything is wrought by the Lord, *unti para!*
Lo, He gave unto us His very self, *unti para!*

He is the One who became the many;

He is the Lord-Master, *unit para!*

Lo, He did rule us, *unti para!*

12. பாலை நெய்தல் பாடியதும் பாம்பொழியப் பாடியதும்
காலனையன் றேவிக் கராங்கொண்ட -- பாலன்
மரணந் தவிர்த்ததுவு மற்றவர்க்கு நந்தங்
கரணம் போ லல்லாமை காண்.

Paalai turned into Neytal; the venom of snake was
Done away with; Yama was commanded to bring
Alive the boy swallowed by a garial and thus was
Conquered Death. These they wrought by their hymns.
Know that their Karanas aren't like unto ours. 12

Paalai is wasteland. Neytal is littoral region. St.Gnaanasambandhar, as he approached Nanipalli -- his mother's birth-place, beheld the wasteland abutting the village. By a hymn that he sang, he converted it into littoral region. Both St.Gnaanasambandhar and St.Appar brought back to life ths ones that died of snake-bite. St.Sundarar commanded Yama--the God of Death--, to bring back alive, the boy who was, years ago, devoured by a crocodile. How could they do so? It is because they were blessed with Siva-Karanas. The bodies and the bodily instruments of mortals are worugat of perishable matter. Not so the bodies and the bodily instruments of these Apostles of Saivism. Their bodies were suffused with Siva's grace. Their Karanas (bodily instruments) are known as Siva-Karanas. Invoking Siva, they can perform mirific deeds, which it is mirabile dictu.

The transformation of Paalai into Neytal is not narrated by St.Sekkizhaar in his Periya Puraanam. However this marvel was adverted to by St.Nampi Aandaar Nampi in his Tiruvulla Maalai.

13. தூங்கினரைத் துய்யசயனத்தே விட்டதற்பின்
தாங்களே சட்ட வுறங்குவர்கள் -- ஆங்கதுபோல்
ஐயன் அருட்கடைக்கண் ஆண்டதற்பின் அப்பொருளாய்ப்
பைய விளையுமெனப் பார்.

When the slumberers are gingerly placed on soft beds
They will sleep soundly. Likewise when souls are poised
In Siva's Grace and are thus ruled by Him,
Their knowledge and deeds will gradually become Siva's. 13

They that have gone through the stages of Charya, Kriya and Yoga will stand blessed by the Siva-Guru. Ruled by such guru, they will gradually gain Gnosis and will do deeds, willed by Siva.

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14. உள்ள முதலனைத்தும் ஒன்றாய் ஒருவவரின்
உள்ளம் உருகவந்துன்னுடனாம் -- தெள்ளி
உணருமவர் தாங்கள் உளராக என்றும்
புணரவர நில்லா பொருள்.

If divine Gnosis comes to abide in you and removes
From you all the tattvas altogether, the True Ens
Will melt your soul and make it Its.
However, by individual effort if the soul essays
To gain Sivam, union with It is impossible. 14

It is God-given knowledge that counts and not soul's knowledge.

15. நல்லசிவ தன்மத்தால் நல்லசிவ யோகத்தால்
நல்லசிவ ஞானத்தால் நானழிய--வல்லதனால்
ஆரேனும் அன்புசெயின் அங்கே தலைப்படுங்காண்
ஆரேனும் காணா அரன்.

If by pure Siva-dharma, pure Siva-Yoga and by
Pure Siva-consciousness, I-hood is annulled and whoever
Through such pursuit and practice loves Siva, then He
Who is unbeholdable by any, will thither manifest. 15

Three supreme paths are indicated in this verse. Any one of these will do to confer the sought-after beatitude. These ways are explicated by the Siva-gamas. St.Tirugnaanasambandhar says that Siva Himself expounded the Siva-Dharma to enable the competent servitors to free themselves from the onslaught of evil. Vide verse 6, Chapter 42 of the second Tirumarai.

The annulment of I-hood (I-ness and My-ness) is the road leading to Salvation.

16. மெல்வினையே யென்ன வியனுலகி லாற்றரிய
வல்வினையே யென்ன வருமிரண்டும் -- சொல்லிற்
சிவதன்ம மாமவற்றிற் சென்றதிலே சேர்வாய்
பவகன்மம் நீங்கும் படி.

In this wide world two are the types of deeds, namely,
Mild deeds and wild deeds well-nigh impossible
Of performance. These consitute Siva-Dharma.
Pursue well that which suits you and annul
Karma which leads to embodiment. 16

The deeds constitutive of Siva-dharma may be mild or wild. The wild deeds intimidate. Only a few, a very few, can take to them. The mild deeds too can be performed only by such devotees whose adherence to their chosen course does not brook any deviation at all.

17. ஆதியை யர்ச்சித்தற் கங்கமு மங்கங்கே
தீதில் திறம் பலவுஞ் செய்வனவும்--வேதியனே
நல்வினையா மென்றே நமக்குமெளி தானவற்றை
மெல்வினையே யென்றது நாம் வேறு.

O one versed in the Vedas! Goodly deeds form the limbs
Of the ritual adoration of the Primal One.
The many purification rites that do away with evil
Are part of them. For us they are seemingly easy
To perform; it is these we refer to as mild deeds. 17

It is flowers, water and the like that are the limbs of Siva Pooja. Devotees must perform *pancha-suddhi* (preparatory purificatory rites) and the like with care and devotion. Devotees who are sincere practitioners of charya and kriya are eligible for the performance of mild deeds. They should be free from the Pancha-maa-paatakam (murder, larceny, liquor, lust and falsity). Their thought, word and deed should ever remain untainted. Their adherence should be steadfast. They must be poised in integrity, sincerity and rectitude. It is only those who pursue the Vedic way in the light of the Sivaagamas that qualify themselves as performers of mild deeds.

18. வரங்கடருஞ் செய்ய வயிரவர்க்குத் தங்கள்
கரங்களினா லன்றுகறி யாக்க -- இரங்காதே
கொல்வினையே செய்யுங் கொடுவினையே யானவற்றை
வல்வினையே யென்றதுநா மற்று.

Unto the ruddy-hued Bhairava that confers boons,
They, that day, killed with their hands, their boy
And cooked him; it is such merciless, murderous
And fierce deeds that are by us reckoned as wild deeds. 18

The sacrifice performed by Sirutthondar and his wife Tiruvennkaattu Nangkai is unique. Jehova relented when Abraham was about to kill his boy Issac, at His command. Here, the mother of Issac had no role to play. The tests to which Sirutthondar and his wife were put, are unexampled. They obeyed Bhairava (Lord Siva) punctiliously. They knew that neither Siva nor His servitor could ever jeopardise their spiritual weal. Saiva Siddhanta affirms that judged by any standard the act of God is always an act of Grace.

The Periya Puranam refers to the sacrifice of Sirutthondar and his wife as *"ariya vinai"* -- the deed that is a rarity of rarities.

"The father felt that his peerlessly glorious son
Conferred on him the true beatitude and was
Radiant with joy; his wife was heartily happy
As her child had truly granted to her, the life
Of her husband; the two that were thus established
In great delight, performed the rarest deed."

-The Puraanam of Sirutthonda Naayanaar, 64.

19. பாதக மென்றும் பழியென்றும் பாராதே
தாதையை வேதியனைத் தாளிரண்டும் -- சேதிப்பக்
கண்டீசர் தாமாம் பரிசளித்தார் கண்டாயே
சண்டீசர் தன்செ யலாற் றான்.

Lo and behold! He did not view it as sinful
Or blameworthy; He axed away the feet twain
Of his father--the Brahmin. Beholding this, God conferred
On Chandeesa the guerdon which is the beatitude of
Sonship. 19

"The unflawed Bachelor axed away both the feet
Of him who disrupted the Siva-puja, though the evil one
Was a Brahmin and his own father to boot. Thus
Even thus, by the grace of Grace, he gained
The beatitude par excellence, to the adoration of Devas
Though what he did was blameworthy.
This we will hail and play Tholl-Nokkam."

Tiru-th-Tholl-Nokkam, 7

20. செய்யி லுகுத்த திருப்படி மாற்றதனை
ஐய இதுஅமுது செய்கென்று--பையவிருந்
தூட்டி யறுத்தவர்க்கே யூட்டி யறுத்தவரை
நாட்டியுரை செய்வதென்னோ நாம்.

He implored Him to partake as *Neyvedya*
The viands that fell unto the fissure of the field.
It is thus he fed Him serenely the while he sawed
His neck for the mishap. How can we ever
And with words articulate his glory at all?

20

Arivattaayar, an ardent devotee of Siva, served Siva by daily providing Him with *neyvedya* in the form of rice, well-cooked greens and salted mangoes, savoury and tender.

Even when he suffered chill penury, he continued his service to Siva. His wife, a paragon of virtues, helped him perform his quotidian service.

"When as before, to provide offerings for the Lord,
The servitor bore on his head the basket
That contained the goodly rice, pure as his spiralling love,
The tender greens and the tender mangoes, and fared forth
With a mind untouched by trouble, his wife followed him
With the pot of *Panchakavya* (for Siva's ablutious).

"As he was proceeding thus, by reason of his fatigue
His foot slipped; with her hand that covered
The earthen pot, his loving wife tried to hold him;
Yet as all slipped into the fissure of the field,
The servitor of the Lord of the Bootas exclaimed:
"Of what avail is my going there, henceforth?"

"When goodly greens, pure and tender mangoes and rice spilled,
He said: "I am denied the grace of the Lord
Who can rid me of my misery, and rule me,
As I, the one of endless evil,
Canst not offer food to my Lord."
He set the sickle on his neck and began to saw it.

"My Lord who could redeem me, could not eat my offering"
He cried, and hoding the sickle set on his neck,
He, poised in the flawless way of love, began to saw away
His neck from behind through bone, cord and pipe.
He was like the one who would cut away transmigration.

"To prevent the act of the fierce and flawless hand
Of the blemishless servitor who wielded the sawing sickle
The sticking out of the Gracious Hand of the Lord-Dancer
And the sound of 'Videl Videl' of biting
And cracking the tender mangoes, was seen and heard
Simultaneously from the fissure.

"When the divine Hand held the strong hand that wielded
The sickle, he was seized with inopinate wonder;
His wound was healed and he stayed his fierce act;
Great was his joy.
He contemplated the great grace of his Lord
And folded his palms in worship;
He stood (in awe) and adored Him..."

-The Puraanam of Arivaattaaya Naayanaar, 14-19.

Arivaattaayar's act is described as fierce by St.Sekkizhaar. Yes, it is indeed a wild act.

21. செய்யுஞ் செயலே செயலாகச் சென்றுதமைப்
பையக் கொடுத்தார் பரங்கெட்டார்--ஐயா
உழவுந் தனிசும் ஒருமுகமே யானால்
இழவுண்டோ சொல்லா யிது.

They lose their burden of life if they, with ease, dedicate
Themselves to Siva and do deeds that please Him.
Dear chela, say if ever loss can betide the tiller
Who is blessed with the land as well as the expenses
Of cultivation (though as loan) from the same source? 21

A pannayaal is a farm hand. He is to do the agricultural operations. So long as he does his duties, he receives his wages, failure of crops notwhithstanding.

A lessee is one who contracts to make use of a parcel of land on payment of rent. He suffers loss when crops fail. A true devotee is like a farm hand. He is always taken care of by his land-lord.

There are instances where a tiller is given a parcel of land and a loan to meet with the expenses of agricultural operations. If the landlord is also the lender, the tiller is not immediately burdened with the loss resulting from a failure of crops. The sympathetic landlord will continue to help him and enable him to wipe out gradually the debt and thus flourish.

A man cannot serve two masters. If a husbandman gets land from a land-lord and a loan from a money lender, he is likely to suffer if crops fail.

A devotee should look up to God alone for his living. He should not lean on the worldly-minded for help. In other words, a man cannot serve God and Mammon

Total dependence on Siva is salvific. Said St.Maanickavaachakar:

"O Hill-like One, did You not that very day, when
You redeemed and ruled me, make Your own
My soul, body and all that I owned? Can I,
This day meet with any trouble at all?
O our God, eight-armed and triple-eyed! You may
Do me good or ill. Is lordship over these deeds mine?"

Verses 14 to 21 explicate the seventh verse of the Tiruvuntiyaar which is as follows:

When the soul melts He is one with it.
He is unknown until then, *unti para!*
He is the opulent One of the Empyreem, *unti para!*

22. ஆதார யோகம் நிராதார யோகமென
மீதானத் தெய்தும் விதியிரண்டே -- ஆதாரத்
தாக்கும் பொருளாகி யாக்கும் பொருளாமொன்
றாக்காப் பொருளேயொன் றாம்.

Aadhaara-Yoga and Niraadhaara-Yoga are the two
Leading to Meedaanam; the first is to be practised
As taught by the guru by establishing the divine forms
In the prescribed centres; the second is gained through
Grace, remaining unattached to the Aadhaaras. 22

Truly speaking Aadhaara-Yoga should culminate in Niraadhaara-Yoga. Meedaanam is beyond the Aadhaaras, namely Moolaadhaara (in shape like a six-petalled lotus) Swaatishtaanam (in shape like a

ten-petelled lotus), Visuddhi (in shape like twelve-petalled lotus) and Aagngnaa (in shape like a two-petalled lotus). The regions of the Aadhaaras are in between the podex and the centre of the eye-brows. The saadhaka, by his meditation, should come by the darshan of the deity of each Aadhaara. The Meedaanam resembles a thousand-petalled lotus. It is the Lotus of Siva in His form of pure effulgence. St.Maanickavaachakar hails Siva as that light which is beginningless and endless. St.Sekkizhaar hails Nataraja as the one of infinite Light.

The above verse explicates the eighth verse of the Tiruvutiyaar which is follows:

Through the Aadhaaras reach the Niraadhaara

To abide at Meedaanam, *unti para!*

That indeed is the Abode of the Ever-free One, *unti para!*

23. ஆக்கி யொருபொருளை யாதாரத் தப்பொருளை
நோக்கி யணுவி லணுநெகிழப் -- பார்க்கில்
இவனாகை தானொழிந்திட் டேகமாம் ஏகத்
தவனாகை யாதார மாம்.

The Yogi should meditate the deity at each Aadhaara
As taught, and come by the beatitudinous vision;
Then detached from the Aadhaarras, he should melt
Into the Supreme Ens -- all oblivious of his attainment.
Aadhaara-Yoga provides the way for this at-one-ment,
with Siva. 23

The gain of ultimate beatitude is thus celebrated by St.Maanickavaachakar:

"This day, gracing me, You chased away my murk,

Poised in my soul like the rising sun. On this --

Your inhering nature and there being nought else

But yourself --, I thought and thought till thought

Itself ceased. O Siva abiding at the sacred Perunturai!

Coming closer and closer to You and in the process

Wearing away again and again, I was reduced

To my atomic self (shorn of all else) and got
Oned with You. You are not aught in the universe;
Yet there is nought save You.
Who can know You at all?" -Koyil Tiruppatikam

24. கொண்ட தொருபொருளைக் கோடிபடக் கூறுசெயிற்
கொண்டவனும் அப்பரிசே கூறுபடும் -- கொண்ட
இருபொருளு மன்றியே இன்னதிது வென்னா
ஒரு பொருளே யாயிருக்கும் உற்று.

If the meditator meditates his object of meditation
In subtler and subtler ways, he will become as subtle as
His object of meditation; in that state the two will be
Inseparably oned in an ineffable beatitude. 24

Siva is Sat; the soul is Sat-Asat. Passam is Asat. The soul is Sat when associated with Sat and Asat when it is associated with Asat. The soul should get rid of its propensity to associate itself with Asat. It must gradually and ultimately wear away its accretion caused by its association with Asat. It must distance itself from Asat and come closer and closer to God. This is thus described by St.Maanickavaachakar:

"O Siva abiding at the sacred Perunturai!
Coming closer and closer to You and in the process
Wearing away again and again, I was reduced
To my atomic self (shorn of all else) and got
Oned with You."

Verses 23 and 24 explicate the ninth verse of the Tiruvuntiyaar which is as follows:

That which manifests ceases to be when not duly pursued;
When analysed It rests not on Aadharas, *unti para!*
It is beyond mentation, *unti para!*

25. அஞ்செழுத்து மேயம்மை யப்பர்தமைக் காட்டுதலால்
அஞ்செழுத்தை யாறாகப் பெற்றறிந்தவ் --அஞ்செழுத்தை
யோதப்புக் குள்ள மதியுங் கெடிலுமைகோன்
கேதமற வந்தளிக்குங் கேள்.

It is the mystic pentad of letters that reveals Ammai-Appar;
It is indeed the way leading to Bliss; if it is chanted
As ordained, parviscience will perish. The Lord of Uma
Will abide in the soul annulling all its troubles. 25

Si Va Ya Na Ma is the panchaakshara (the mystic pentad.) Si is Sivam; Va is Sakti; Ya is the soul redeemed and enslaved by Siva-Sakti (Ammai-Appar). This enslavement is truly the freedom gained by the soul. In this freed state the soul enjoys infinite Bliss.

Na is Tiroda Sakti (the concealing power) which at the hour appointed for the soul's redemption reveals its true form of Grace (Arull Sakti). The soul gains the right direction prompted by the concealing power (Tiroda Sakti) which eventually liberates the soul from Ma--the Aanava Malam. It is in this integrated wholeness, the mystic pentad should be meditated. In this state Siva and Sakti blissfully predominate. The methods of chanting and meditating are to be learnt from the guru.

Even when the mala is quelled, its impressions persist. A worm that feeds on bitter neem may come by sweet sugarcane eating which it will flourish. Yet it will, by reason of its habit formed in the past, eagerly await the chance to taste the neem. Even so, the soul which experiences Siva-consciousness, by reason of its past life, will be prone to think on phenomenal pleasures. It is here the mystic pentad plays its salvific role. It nullifies the soul's distraction and sets it on the straight path.

Eternal vigilance is the price of liberty. A lapse cries for immediate rectification. (An anecdote connected with St.Pattinatthaar serves as a good exemplum.) I extract herein below a few of my own dicta. "Even after getting cleansed, the now-clean soul is not exempt from Mala Vaasana (lingering sinful impression). This has to be conquered by an assiduous chanting of the mystic pentad, as taught by the guru. The great commentator Sivagnaana Munivar says: "Here is com-

manded the chanting of Sri Panchaakshara as ordained. Though for these souls the effulgence of Gnaanan (Gnosis) is vouchsafed, nescience does its upsettings even as the worm accustomed to eating neem, for ever, repairs to it." Lust-besieged, St.Pattinatthaar visited a hetaira. She took sometime to present herself before him. Meanwhile, becoming alive to the imminence of lapse on his part, the saint began to chant the mystic pentad and overcame his sinful craving. When the woman eventually appeared before him, he burst into verse thus:

"O peafowl-like woman adorned with garlands
Of burgeoning flowers, the one that just a while ago
Quested after you, had gone away; compose yourself.
If you yearn for me, I'll kick you in your hips,
And if I think of you, you do kick me."

It is the chanting of the mystic pentad coupled with the meditation thereon that saves. An illustrative verse of the Sivagnaanabotham affirms thus:

"If the soul knows by the Five Letters that it belongs to Hara; if in the heart it worships Him by them; if in the navel it offers oblation by them; if between the eyebrows it meditates; then in that meditation God will appear and the soul will become His servant." - Verse 59. Translated by Goordon Matthews.

The soul must ever be conscious of its servitorship to Siva. It must meditate and chant the mystic pentad. Navel, heart and the point between the eyebrows are respectively the centres of puja, sacrifice (yaga) and meditation (dhyana). As in the external worship, the adoration should follow the rules of interiorized worship too.The adorer must establish in the lotus of his heart the Primal One's divine form, namely the mystic pentad. He must offer puja with an octad of flowers, they being non-killing, control of the five senses, patience, knowledge, perseverance, truth, tapas and love. At the centre which is navel, he must perform a homa. With the help of the mystic pentad he must cause the flame of Gnosis to soar up. As oblation he must offer into the fire-pit the nectarean ghee of the Vintu centre, with the ladles of Suzhumna Naadi and Idaikalai Naadi. Meditation must take place in the centre of Vintu which is betwixt the eyebrows. The Supreme Ens is THAT (Tat); the meditator is you (Tvam); then you are meta-

morphosed (Asi) into THAT. The meaning of the mahavaakya: Tat Tvam Asi, is thus to be actualised. The metamorphosing meditation ushers in the at-one-ment of the soul with Siva.

This indeed is the message of the illustrative verse cited above.

Verse 25 explicates the tenth verse of the Tiruvuntiyaar which is as follows:

The pentad is the mystic pentad; knowledge that gains it is Gnosis;

Slumber not poised in mala, *unti para!*

This indeed is the immaculate Ens, *unti para!*

26. ஆக்கப் படாத பொருளா யனைத்தினிலுந்
தாக்கித்தா னென்றோடுந் தாக்காதே -- நீக்கியுட
னிற்கும் பொருளுடனே நிற்கும் பொருளுடனாய்
நிற்கை நிராதார மாம்.

God is the uncreated Ens who pervades all creation
Unaffected. He abides in all, annulling their miseries.
To gain by His grace inseparable at-one-ment with that
Supreme Ens is indeed Niraadhaara-Yoga. 26

Aadhaara-Yoga is obtained through guru's grace and Niraadhaara-Yoga through Siva's Grace. To be oned with Siva who is one with the souls is Niraadhaara-Yoga.

27. காண்கின்ற தோர்பொருளைக் காண்கின்ற யோகிகளே
காண்கின்றார் காட்சியறக் கண்ணுதலைக் --காண்கின்றார்
காண்பானுங் காணப் படுபொருளு மின்றியே
காண்கையினாற் கண்டனரே காண்.

Siva-Yogis behold the Peerless Ens by the Grace of Siva;
It is with the eye of the triple-eyed Siva's, they see.
In their envisioning the seer and the seen are
Indistinguishable. Know that it is these yogis only
Who are indeed the seers. 27

True vision is gained by Siva-consciousness, and not by self-consciousness. The sight of the seer with two eyes is partial and limited. Siva is triple-eyed. Binocularvision becomes trinocular thanks to Siva's Grace. This indeed is Niraadhaara-Yoga.

Verses 26 and 27 explicate the eleventh verse of the Tiruvuntiyaar which is as follows:

Unaffected Sivam pervades all as the peerless Self-Existent;

Its form vanishes when soul essays to see, *unti para!*

Behold it not by yourself but through Grace, *unti para!*

28. பேசாமை பெற்றதனிற் பேசாமை கண்டனரைப்
பேசாமை செய்யும் பெரும்பெருமான் -- பேசாதே
எண்ணொன்றும் வண்ணம் இருக்கின்ற யோகிகள்பால்
உண்ணின்றும் போகான் உளன்.

Gaining ineffable Grace, they envision Siva speechlessly;
Siva blesses them with such speechless beatitude.
With such Siva-Yogis established in silence,
The Great God abides inly and never from them parts. 28

Even if one remains silent, one is still besieged by the noise that abounds in inner sensorium. Normally silence is not stillness. More often that not, physical silence is vociferous. So long as man thrives, true silence is impossible of achievement, for man is a breeder of thoughts, and thoughts are usually noisy.

Siva speaks to the Siva-Yogi wordlessly. Dakshinamurti is the Guru of gurus. To his attentive devotees He imparted silence through His silence.

Communication is through words; but communion is through silence. Spiritual silence is that peace which passeth understanding.

Siva is beyond word and manam. His manifestation takes place when word and manam cease. Others can be reached through word and manam, not so Siva.

Siva alone is truly great. He is referred to as "Saala-p-Periyar" by the Tiruvuntiyaar. The Tirukkalitruppatiyaar hails him as "Perum Perumaan" -- the name given to Him by St.Maanickavaachakar.

Verse 28 explicates the twelth verse of the Tiruvuntiyaar which is as follows:

He placed the cornered soul in the open;

He is great, immeasurably great, *unti para!*

He is the Lord-Chief of tapas, *unti para!*

29. ஓட்டற்று நின்ற உணர்வு பதிமுட்டித்
தேட்டற்று நின்ற இடஞ்சிவமாம்--நாட்டுற்று
நாடும் பொருளனைத்தும் நானா விதமாகத்
தேடுமிட மன்று சிவம்.

Siva manifests there where human consciousness,
Ceasing roving and freed from all other quests,
Is oned with Gnosis, by becoming Gnosis through Grace.
Siva is not to be sought by self-knowledge which
Seeks and pursues multitudinous things phenomenal. 29

Phenomenal things are ephemeral and fugitive. They are empty of real substance. What is eventually gained by such questing will be but a bag of wind. If anything is gained by human knolwedge, it is but Asat. That which is not, is never achieved. Examples of the non-existent are "the horns of a hare" and "the son of a nullipara". Siva is not gained by pasu-gnaanam or paasa-gnaanam. Siva is gained by Siva's own knowledge called Pati-gnaanam. This indeed is the message of the sixth sutra of the Sivagnaanabotham:

"If He is knowable He is non-real; if He is unknowable He is non-existent. Therefore the truly wise say that He is neither, but is spiritual reality, knowable and unknowable." - Tr.Gordon Matthews.

Verse 29 explicates the thirteenth verse of the Tiruvuntiyaar which is as follows:

Consciousness should cease roving and merge with Siva.

He is not gained by soul's search, unti *para!*

He is not reached by self-will, *unti para!*

30. உணராதே யாவும் உறங்காதே உன்னிப்
புணராதே நீபொதுவே நிற்கில்--உணர்வரிய
காலங்கள் செல்லாத காலத் துடனிருத்தி
காலங்கள் மூன்றினையுங்க ண்டு.

Do not hanker after the phenomenal; do not get befuddled;
Seek not union with Siva through your self-effort.
If you remain poised in impartial Grace, you will
Abide with Siva-- the Timeless, and flourish
Unaffected by the past, the present and the to-come. 30

'Unartal' refers to the attempt to know by self-efforts, 'Urangkal' to getting bewildered and 'Punartal' to seeking enjoyment with phenomenal pleasures given up earlier.

The soul when oned with the Timeless Siva is enabled to gain transcendence of Time by Siva's Grace.

The above verse is the explication of the fourteenth verse of the Tiruvuntiyaar which is as follows:

"The Guru causes the dormant Siva-Sakti to arise;

Stand willingly oned with It, *unti para!*

Then Siva beholds you and holds you, *unti para!*

31. பற்றினுட் பற்றைத் துடைப்பதொரு பற்றறிந்து
பற்றிப் பரிந்திருந்து பார்க்கின்ற -- பற்றதனைப்
பற்றுவிடில் அந்நிலையே தானே பரமாகும்
மற்றுமிது சொன்னேன் மதி.

That indeed is the state of supernality when
The soul comes by knowledge and gives up its longing
For the longed-for phenomenal pleasures
And its dominant awareness of merger with Siva-consciousness.
Treasure this as the precept par excellence. 31

Self gains divine selfhood when it achieves total self-effacement. It should, in its liberated state, ever view its beatitude as God-given and not self-earned.

".... ... ... May you cling to THAT
Which ought to be clung to; to gain the supreme
Beatitude, mingle with them who conforming
To the scriptures foster the glorious feet
Of the eternally sacred Perunturai's God
Whose crown is formed of plaited matted hair."

- Uyirunni-p-Patthu, 5

Verse 31 explictes the fifteenth verse of the Tiruvuntiyaar which is as follows:

"Cling to that Desire that does away with all desires;
Then think not of the achievement as yours, *unti para!*
God is not gained by mentation, *unti para!*

32. அறிவறிவாய் நிற்கின் அறிவுபல வாமென்
றறிவி னறிவவிழ்த்துக் கொண்டவ்--வறிவினராய்
வாழ்ந்திருப்பர் நீத்தவர்கள் மானுடரின் மாணவகா
தாழ்ந்தமணி நாவேபோல் தான்.

"If by human knowledge, comprehension of all things is sought
Fragmentary parviscience alone will prevail." Thus taught
By the guru, the soul must get freed from self-knolwledge
And be oned with Siva-consciousness through Grace,
Liberated like unto the moveless tongue of the bell placed on the floor. 32

Both Pasu-gnaanam and paasa-gnaanam are of no avail. It is Pati-gnaanam that saves the soul. The soul gains intutive knowledge thanks to the Grace of Siva. The soul should be liberated from the tyranny of Ego. Egolessness characterises salvific deliverance. In the phenomenal world Ego may serve some purpose. It is ego that engenders words and thoughts. God is beyond the pale of words and thoughts. The jivan-mukta is poised in supernal stillness. He is like the tongue of the bell placed on the floor.

The above verse explicates the sixteenth verse of the Tiruvuntiyaar which is as follows:

"Yogis come by realization without fretting;

They stand unattached to all wordly things, *unti para!*

Like the tongue of a bell placed on the floor, *unti para!*

33. ஓசையெலாம் அற்றால் ஒலிக்குந் திருச்சிலம்பின்
ஓசைவழியே சென்று ஒத்து ஒடுங்கில் -- ஓசையினின்
அந்தத்தா னத்தான் அரிவையுடன் அம்பலத்தே
வந்தொத்தா னத்தான் மகிழ்ந்து.

If all noises cease, then will be heard the sound of the salvific
Anklets; giving up self-knowledge, if that sonal path is
Pursued, it will lead to the expanse of Gnosis where
Siva and Sakti will manifest and cause the soul
To merge with Siva and Sakti joyously and inseparably. 33

Naatam is sound and not noise. The sonal content of sound is salvific. Siva is the King of Para-Naata and Sakti, the queen of Para-vintu. From the anklets of Siva emerge Para-naata and Para-vintu. 'Osai' is not mere noise; it is heard by the inner ear. 'Oli' is not mere sound; it is felt by the soul's blessed consciousness.

The sound of the anklets can be heard when the soul is deaf to all kinds of noises. Noise annoys.

The Siva-Yogis are blessed to hear a decad of sounds, according to Tirumular. These emerge from (1) bell, (2) sea, (3) elephant, (4) musical flute, (5) cloud, (6) the sapphire-like beetle, (7) the honey-sipping bee, (8) conch (9) drum and (10) yaazh. These sounds are not tainted by phenomenality. The Siva-Yogis, in their meditation, hear these sounds at various stages and it is these that sustain and strengthen them in their Yoga.

St.Maanikavaachakar says:

If my God who owns me and rules me,
in grace, deigns to manifest before me,
"Will not the sweet sonal sound so soar up in me
that I will, for sure, come by it?"
'Will not the sound of the strummed veena resound sweetly?'

Also he says :

"To rule me if He, the Author of the Vedas, whose infinity
is unknown, deigns to manifest before me:
'Will not the sweetness of orchestrated sound
of many a conch and chank cease to flourish?"

-Tiru-p-Patai Aatchi.

"To hearken to the sound of the ever-during anklets
Adorning His glorious and sacred feet, I foster
Insatiable longing. To my soul's rejoicing, the Lord
Of Peruntarai in the streets of which chariots galore ply,
Enacts His dance divine of supreme bliss.
This we will sing and gather blossoms from lianas."

-Tiru-p-Poovalli, 18

St.Kazharitru Arivaar was blessed to hear the sound of the divine anklets at the end of his daily puja. The Periya Puranam says:

"Bathing the Lord with holy and fragrant water,
Offering fresh-blown flowers, sandal-paste,
Goodly incense, the glow of radiant lamps
And nectarean food, He performed the puja
To the Lord as ordained. So, the Lord-Dancer who
Willingly presided over his puja, caused him to hear daily
The tinkling of His beauteous Anklets."

'The Puranam of Kazharitru Arivaar, 24.

Verse 33 explicates the seventeeth verse of the Tiruvuntiyaar which is as follows:

"Pursue the path of the divine Anklets' sound
And adore the Dancer, *unti para!*
Thither get poised in Grace abounding, *unti para!*

34. சார்புணர்ந்து சார்பு கெடவொழுகின் என்றமையாற்
சார்புணர்தல் தானே தியானமுமாம்-- சார்பு
கெடவொழுகின் நல்ல சமாதியுமாம் கேதப்
படவருவ தில்லை வினைப்பற்று.

Grace is the base of all; the human base of I-ness
And My-ness must perish; when the soul through Grace
Meditates on Siva it is Dhyana; the meditator
Must give up his ego while meditating; it then
Becomes samadhi; when this is achieved,
Karma ceases to play its cruel role. 34

Dhyana: profound meditation which is the penultimate stage of Yoga. The Concise Oxford Dictionary, Tenth edition, p.394

Samadhi: a stage of intense concentration achieved through meditation. Ibid. p.1265

Dhyana and samadhi mean much more than what the C.O.D.says. This verse explictes the eighteenth verse of the Tiruvuntiyaar which is as follows:

"In Grace, nescience and parviscience will perish;

Never forget the grace of Grace, *unti para!*

That alone is the sustainer, *unti para!*

The author of the Tirukkalitruppatiyaar interprets the above verse in the light of a distitch from the Tirukkural. Tiruvalluvar says: "If one is solely poised in the true Support giving up I-ness and My-ness, one's troubles begotten by desire will perish for good."

35. அன்றிவரும் ஐம்புலனும் நீயும் அசையாதே
நின்றபடியே நிற்க முன்னிற்குஞ் -- சென்று
கருதுவதன் முன்னம் கருத்தழியப் பாயும்
ஒருமகள்தன் கேள்வன் உனக்கு.

Do not get fatigued pursuing the path of the five senses
That run away; if you remain poised in Grace, Siva,
The Consort of the nonpareil Bride, will manifest
Before you and before you think of Him, He will flow amain
Into you to sweep all your fruitless thoughts away. 35

Getting poised in Siva's Grace, the soul is completely pervaded by Siva. It stands freed of its three malas. The tenth sutra of the Sivagnaanabhotham says:

"When the soul, having become one (with the Lord), even as the Lord is one with the soul, abides in the Lord's service, powerful Karma and Mala and Maya pass away." - Tr.Gordon Matthews.

The following hymn of Appar's beautifully brings out the beatitute of the jivan-mukta.

"Deeming my calling Him "O my Lord-God!" all-sufficing

He barged into me and abides thither; I act activised

By Him seeking Him in me only. Claiming me, if He chooses

To conceal me in Himself, what else have I, the poor one,
To do, but serve Him?" - 4-76-3.

Verse 35 explicates the nineteenth verse of the Tiruvuntiyyar which is as follows:

"He leaps into the Grace-induced thought to undo thoughts;
He is the Consort of peerless Sakti; *unti para!*
He is beyond human thought, *unti para!*

36. உண்டெனின் உண்டாகும் இல்லாமை, இல்லையெனின்
உண்டாகும் ஆனமையின் ஓரிரண்டாம்-- உண்டில்லை
யென்னும் இவைதவிர்ந்த இன்பத்தை யெய்தும்வகை
உன்னிலவன் உன்னுடனே யாம்.

If bodily instruments sense Him, He is Asat; the soul
Cannot comprehend without instruments; He remains
Unknowable; yet is He neither Asat nor Sunya (emptiness).
He is gained by His Gnosis; by His Grace, come by this.
Then you will remain oned with Him for ever in endless bliss. 36

The message of this verse is the same as the one inculcated by the sixth sutra of the Sivagnaanabhotham.

"If He is knowable, He is non-real (Asat); if He is unknowable He is non-existent (sunya). Therefore the truly wise say that He is neither, but is spiritual reality, knowable and unknowable." - Tr.Gordon Matthews.

Siva is knowable by the divinely conferred Gnosis which is Siva's own knowledge. "All things which are known by sense-conditioned knowledge are non-real (Asat)." It is an axiom of the Indian philosophical schools. It is emptiness (Sunya) which is at once incomprehensible and inapprehencible. Siva is neither Asat nor Sunya. He is real, realness and reality.

This verse explicates the twentieth verse of the Tiruvuntiyaar which is as follows:

"In the blissful expanse beyond night and day
Be oned with Him totally, *unti para!*
In all-quickening celerity, *unti para!*

37. தூல வுடம்பாய முப்பதோர் தத்துவமும்
மூல வுடம்பாம் முதல்நான்கும் -- மேலைச்
சிவமாம் பரிசினையுந் தேர்ந்துணர்ந்தார் சேர்ந்தார்
பவமாம் பரிச றுப்பார் பார்.

Thirtyone are the tattvas of the material body;
Four of the Siva-tattvas constitute the base for body;
Souls must know of tattvas and their natures.
Also they should realize the role of Siva-Tattva
To gain Him eventually. They that get oned with Siva.
For ever, stand freed of the cycle of birth and death. 37

The thiryone tattvas are the 24 Prakruti-Maya tattvas and the seven Asuddha-Maya tattvas. The four (of Siva-tattvas) are Vintu, Saadaakhyam, Easwaram and Suddha Vidya. It is these which operate the thiryone. Siva-Tattva is the source/cause of all these tattvas. It is, as it were, the life of the soul. The soul should know of the tattvas, of itself and Siva. By a tenfold process, the soul undergoes purification and gets oned with Siva. With its union with Siva, the soul stands liberated of its cycle of birth and death.

38. எத்தனையோ தத்துவங்கள் எவ்வெவர்கோட் பாடுடைய
அத்தனையுஞ் சென்றங் களவாதே -- சித்தமெனுந்
தூதுவனைப்போக்கிப்போய்த் தூக்கற்ற சோதிதனிற்
பாதிதனைக் கும்பிடலாம் பார்.

Many many are the doctrines of the very many theologians;
You but cultivate them in vain. Ply not *Chitta,*
The Messenger in all directions. With the aid of Grace,
Reach the indisputably great light that is Siva
Whose half is the Consort yclept Grace. 38

Discussions and disputations are of no avail for the soul that longs for Siva. The soul should seek the grace of Grace and through Grace, gain Siva.

39. சாம்பொழுதும் ஏதுஞ்சலமில்லை செத்தாற்போல்
ஆம்பொழுதி லேயடைய வாசையறில் -- சோம்புதற்குச்
சொல்லும் துணையாகுஞ் சொல்லாத தூய்நெறிக்கட்
செல்லும் துணையாகுஞ் சென்று.

Even while they live, they that are dead to the world,
Rid of all worldy desires, are untroubled by death.
Theirs is the declared way to gain deedlessness.
Moreover, it is indeed the aid and assistance
To gain the pure and ineffable bliss of salvation. 39

Death has to be conquered while living. In 'Jacula Prudention,' George Herbert says: "He that fears death lives not." He only lives, who while living, lives dead to the worldy desires. Every worldy desire is a seed for birth and death.

The word 'somputal' does not refer to indolence. In Yogic parlance, it refers to the Siva-Yogi's deedlessness which is the beatitude par excellence. Tirumular says: "Sompar iruppatu suddha veliyile" (the divinely-free Siva-Yogis are poised in the pure expanse).

The path pursued by the jivan-mukta is described as "Turanthaar tham thooneri". Turantaar (forsakers) are they that have given up worldly desires.

40. வேண்டுங்கால் வேண்டும் பிறவாமை யென்றமையால்
வேண்டினஃ தொன்றுமே வேண்டுவது-- வேண்டினது
வேண்டாமை வேண்டவரு மென்றமையால் வேண்டிடுக
வேண்டாமை வேண்டுமவன் பால்.

If one should pray for aught, one should pray for
Birthlessness alone; birthlessness is the beatitude
Gained by desirelessness of worldy things. So, desire
Desirelessness alone; that alone is worth praying for. 40

This verse begins with a distich of the Tirukkurall. It is desire that is the seed of birth and death. A distich of the Tirukkurall says: "De-

sire the desire of him who is without desire; in order to renounce desire, desire that desire."

Cf. (i) "Ketpathellam Piravaamai Kettu Ozhintane" (All I seek is birthlessness.) - St.Sundarar, 7-21-2.

(ii) "I, the cur, am wearied; I will not here abide henceforth;

You gave me this life; take it back..." -Tiruvaachakam, 25-6.

(iii) "She prayed for deathless devotion blissful, and she

Prayed again: "I seek birthlessness..." "

-The Puranam of Kaaraikkaal Ammaiyaar, 60.

Verses 37 to 40 explicate the twentyfirst verse of the Tiruvuntiyaar which is as follows:

"He is not to be apprehended by words, their import

And things non-existent, *unti para!*

He is concorporate with His Consort, *unti para!*

41. அரண வுணர்வுதனில் அவ்வுணர்வை மாற்றின்
கரணமுங் காலுங்கை கூடும் -- புரணமது
கூடாமையுங் கூடுங் கூடுதலுங் கூட்டினுக்கு
வாடாமையுங் கூடும் வந்து.

If through Gnosis, the soul does away with its self-acquired
Knowledge, the inner sensorium and the Vaayu-s will come
Under its control; empirical knowledge will not assail if again;
Perfection will pervade it. When the soul enjoys union with
The divine, its body will be exempt from wilting. 41

Arana-unarvu (Arann Unarvu): Aranam is fortress. This cannot be assailed by the pentad of senses. 'Unarvu' here refers to Siva-consciousness. In other words, 'Aranaunarvu' is God-bestowed knowledge--Gnosis. Pervaded by this the body becomes divinely nectarean. According to a hymn (Tiruvisaippaa), the body becomes God's own vehicle.

To gain this beatitude the soul must have absolute control over bodily instruments through which the vaayu-s(ten winds) course. Normally manam is one with the soul. The Siva-Yogi is one that has done away with manam. Manam is not mind.

This verse explicates the twentysecond verse of the Tiruvuntiyaar which is as follows:

"Control breathing; that indeed is skill which merges

Thought with Siva-consciousness, *unti para!*

All else is unabiding, *unti para!*"

42. இன்றிங் கசேதனமாம் இவ்வினைகள் ஓரிரண்டும்
சென்று தொடருமவன் சென்றிடத்தே-- என்றுந்தான்
தீதுறுவ னானாற் சிவபதிதான் கைவிடுமோ
மாதொருகூ றல்லனோ மற்று?

The two types of Karma earned in the embodied state are
Insentient; (yet) they will pursue the soul in its future -
Embodiment(s) and trouble it; however will ever Lord Siva
Forsake the soul? Is He not ever concorporate with His
Consort? 42

The Karmic consequences are no doubt insentient. However these are knit to the doer's soul by Lord Siva. The soul experiences the consequences and gets liberated through Grace that is the Consort of God Siva. Soul is never forsaken by Sankara -- the Doer of good. Saivism knows not of the concept of perdition. Perdition, we daresay, militates against Godhead.

Devil (Satan) is said to be a person and he appears to be more potent than the Deity.

The above verse explicates the twentythird verse of the Tiruvuntiyaar which is as follows:

"If with the Thief the embodied soul merges

It becomes the infinite expanse, *unti para!*

Deliverance is gained with ease, *unti para!*"

43. அநாதி சிவனுடைமை யாலெவையும் ஆங்கே
அநாதியெனப் பெற்ற அணுவை -- அநாதியே
ஆர்த்த துயரகல அம்பிகையோ டெவ்விடத்தும்
காத்தல்அவன்கடனே காண்.

Souls are beginningless; they are beginninglessly owned by
Siva who is beginningless; souls are knit with Passam
Which is beginningless; to save them, at all times, from
The innumerable troubles caused by Paasam, is indeed
The gracious duty of Siva ever concorporate with His
Consort. 43

Tirumular speaks of the three sempiternal categories, thus:

"Pati, Pasu, Paasam are the three;
Pasu and Passam like Pati are unborn;
Passam prevents Pasu's reaching Pati;
If they be oned, Paasam is no more."

It is Paasam which causes the soul to undergo innumerable troubles. Pati alone is ever free from Passam and He alone can help the soul overcome it. So, in His infinite mercy, He deems it His duty to cure the soul of its Paasam. Siva who performs this merciful act is called Ammai-Appar (Mother-Father). The only duty of the parents -- at any rate --, their primary duty is to save their children from evil and cause them live the righteous life. All of us are the children of Ammai-Appar. We are entitled to their grace and guidance. Let us ever hail them and travel on life's common way in cheerful Godliness.

44. தம்மிற் சிவலிங்கங் கண்டதனைத் தாம்வணங்கித்
தம்மன்பால் மஞ்சனநீர் தாமாட்டித் -- தம்மையொரு
பூவாகப் பூவழியாதே கொடுத்துப் பூசித்தால்
ஒவாமை யன்றே யுளன்.

One should behold Siva-linga in one's own self, adore It,
Perform its ablutions with the water of bhakti
And offer, all egoless, one's self as a floral offering in Puja.
Then Siva manifests in that one, never parting from that one. 44

According to St.Appar, the human body is indeed the shrine and manam is the hierodule. It is indeed truth that keeps the precincts clean. With ghee, milk and holy water ablutions should be abundantly performed. That indeed is puja where the self is offered to Self. In other words, man should live for God. He should serve God alone. When man so dedicates himself in the service of Siva, Siva ever abides with him and causes him eventually to get oned with Himself.

The variant reading for 'ulan' is 'utal'. Utal is body. If 'utal' is the word in the text, then the meaning is as follows: The devotee that leads Godly life has done away with embodiment for ever.

45. தன்னைப் பெறுவதன்மேற் பேறில்லை தானென்றுந்
தன்னைத்தான் பெற்றவன்றான் ஆரென்னிற் -- றன்னாலே
எல்லாந்தான் உட்கொண்டு கொண்டதனைக் கொள்ளாதே
எல்லாமாய் நிற்கு மிவன்.

There is no greater gain than the gain of one's own self;
Who is he that has gained his self? It is indeed he
Who was all along knit with Paasam stands freed of it
And is one with Siva. When he is so oned with Siva,
Shedding his awareness too of such at-one-ment,
he becomes all. 45

One gains one's true self through Grace. This is not a self-acquisitiion. It is a beatitude conferred by Siva. So, one should never regard oneself as an achiever. Life is spiritually lived when one sets at nought one's sense of achievement. In this blessed state, one does not achieve; every thing is achieved for that one by Grace. One gains omneity.

Verse 268 of the Tirukkurall celebrates this beatitude thus: "All entia adore him who is the lord of his self."

Verses 44 and 45 explicate the twentyfourth verse of the Tiruvuntiyaar which is as follows:

"They that stand oned with the Ashta-Murti
Are truly the renouncers of the world, *unti plara!*
Such renunciation is indeed Moksha, *unti para!"*

46. துன்பமாம் எல்லாம் பரவசனாய்த் தான்துவளில்
இன்பமாம் தன்வசனாய்த்தானிருக்கின் -- என்பதனால்
நின்வசனா யேயிருக்கி னின்னுடனாம் நேரிழையாள்
தன்வசனா யேயிருப்பன் தான்.

It is said that if the soul wanders led by the mala-s
And the pentad of senses, it will undergo nought but misery
And on the contrary if the soul remains under its control, it will
Experience nothing but joy. So, if you are ruled by your soul,
Siva who rules through Grace will rule you. 46

Soul should rule itself as enlightened by Grace. That indeed is true enlightenment which directs one towards the good and prevents that one from pursuing the paths of evil.

Three distichs of the Tirukkurall praise self-mastery thus:

(1) "Behold the man who can draw in into himself his five senses even as the tortoise doth its limbs! he hath laid up for himself a treasure that will last even unto his seventh generation." - 125

(2) "Self-control leadeth unto heaven, but uncontrolled passion is the royal road to endless darkness." - 121

(3) "Behold the men who follow the righteous ways of them who burned away the desires of the five senses; their days will be many upon the earth." - 6

47. செத்தாரே கெட்டார் கரணங்கள் சேர்ந்ததனோ
டொத்தாரே யோகபர ரானவர்கள் -- எத்தாலும்
ஆராத அக்கரணத் தார்ப்புண்டிங் கல்லாதார்
பேராமற்செல்வரதன் பின்.

It is they that give up their self-acquired knowledge that are
Freed from the befuddlement of the bodily instruments.
They are indeed the true yogis who are one with Siva.
Others are linked with and dragged by the restless
Sense-instruments and thus do they get involved
In interminable births and deaths. 47

The message of this verse is this. No one is called upon to mortify the sense-instruments. They should be properly channellised. They must be made to turn Godward.

By its nature manam indulges in roving. One should not be led by one's manam. One must have mastery over it and direct it Godward. In the same way the sense-instruments must receive the salvific direction from the soul informed by Grace.

Tirumular says:

"They that say: "Bind, do bind the five" are truly

Addle-brained; even among celestials there are none

That can bind the five; coming to know that the soul will

Become insentient, if the five are bound, I came by

The knowledge of not binding the five." - 2033

48. கண்ணுங் கருத்துங் கடந்ததொரு பேறேயுங்
கண்ணுங் கருத்துங் களிகூர -- நண்ணி
வடமடக்கி நிற்கும் வடவித்தே போல
வுடனடக்கி நிற்பர்கா ணுற்று.

The Supreme Ens that is beyond the ken of eyes and thought
Manifests before yogis and delights their sight and thinking.
Like the banyan seed in which is hid the tree,
Yogis ensoul in ecstasy Siva -- the uncontainable. 48

49. வானகமும் மண்ணகமு மாய்நிறைந்த வான்பொருளை
ஊனகத்தே யுன்னுமதென் என்றனையேல்-ஏனகத்து
வாதனையை மாற்றும் வகையதுவே மண்முதலாம்
ஆதனமே யன்றோ வதற்கு.

"If you ask: "How can one hold in one's body the ethereal Ens
That pervades heaven and earth?" I will say: "It is like
My meditating in my body the True Ens that does away
With my beginningless and troublous mala. Moreover, is not
Everything from earth to heaven the seat of the Ens Entium? 49

God is smaller than the smallest as well as bigger than the biggest. When He assumes an infinitesmal form, in His presence, an atom looks like a mountain and when He assumes an infinitely immense form, a mountain in His presence looks like an atom. Siva pervades and contains everything. Yet a devotee can contain Him. It is said that God, the mountain, can be held by the devotee-hand.

As John Milton says, God prefers the pure and upright heart to all temples. St.Kaaraikkaal Ammaiyaar affirms thus: "God's abode is my heart."

50. கல்லிற் கமரிற் கதிர் வாளிற் சாணைதனில்
வல்லுப் பலகையினில் வாதனையைச்--சொல்லும்
அகமார்க்கத் தாலவர்கள் மாற்றினர்காண் ஐயா
சகமார்க்கத் தாலன்றே தான்.

It is by Aka-maarga-- the path of devotion--, and through
The washing-stone, the Fissure in the field, the blazing sword,
The stone for grinding sandalwood and the dicing-board,
The Naayanmaar, even as they were engaged in discharging
Their duties, conquered their malas. Dear chela! This
Conquest was not through Saka-maarga, the path of yoga. 50

The Naayanmaar referred to in this verse are Tirukkurripputthondar, Arivattaayar, Yeyarkone Kalikkammar, Murtiyaar and Moorkkar.

Aka-maarga is the path of bhakti pursued with service to Siva and his servitors. Saka-maarga is the path of companionship. St.Sundarar, the companion of Siva, pursued the path of Yoga. Even if devotees are well-versed in yoga, they should still pursue charya and kriya.

Verses 46 to 50 explicate the twentyfifth verse of the Tiruvuntiyaar which is as follows:

Pasutva and vile instruments should become

Sivatva and Siva-karanas, *unti para!*

Nought else but this is concord, *unti para!*

51. உள்ளும் புறம்பு நினைப்பொழியி லுன்னிடையே
வள்ளல் எழுந்தருளு மாதினொடுந்--தெள்ளி
யறிந்தொழிவா யன்றியே யன்புடைமை யாயிற்
செறிந்தொழிவா யேதேனுஞ் செய்.

Siva cannot be beheld when you will His vision
Within or without you. If you do away with your self-will
He will manifest in you with His Consort. If this be not
Possible, cultivate the scriptures. Or pursue
The Path of bhakti. Follow one of these paths. 51

Self-will, self-acquired knowledge and clinging to self-awareness obstruct realization. Siva can be gained through any of the following ways. (1) Do not force your will to gain a vision of Siva. Give up self-will and be ruled by Siva. (2) Be egoless. Cultivate the scriptures. Learn them from a competent guru. Listen with care, meditate and come by clarity through Grace. (3) Pursue the Path of bhakti, the while rendering service to Siva and His servitors.

This verse explicates the twentysixth verse of the Tiruvuntiyaar which is as follows:

If the inner and the outer are obliterated

The immeasurable Nectar wells up, *unti para!*

Re-birth will cease, *unti para!*

52. கண்ணப்ப னொப்பதோ ரன்பின்மை யென்றமையாற்
கண்ணப்ப னொப்பதோ ரன்பதனைக் --கண்ணப்பர்
தாமறிதல் காளத்தி யாரறிதல் அல்லதுமற்
றாரறியு மன்பன் றது.

As it was proclaimed that there is no love matching
Kannappar's, the nature of that unique love is known
Only to Kannappar and the Lord of Kaalatthi; it is indeed
Beyond the ken of comprehension of all others. 52

St.Kannappar was indeed 'Love of God' embodied. Of him, the Periya Puranam says:

"As the Lord of Kaalatthi had cast on him
His looks of Grace, like iron getting transmuted
By the sweet alchemic touch, his twofold karma
And triple mala were totally done away with;
His body had come to be wrought of ethereal fire;
He moved about as love emoboied.
Is he within the ken of any one's comprehension?"

-The Puranam of Kannappa Naayanaar, 154.

Verses 52 to 56 explicate the twentyseventh verse of the Tiruvuntiyaar which is as follows:

To them that are knowledged in detachment,
The fettering misery ceases, *unti para!*
Otherwise misery will reign, *unti para!*

53. அவிழ்ந்த துணியில் அவிழ்ந்த அவிழை
அவிழ்ந்த மனத்தால் அவிழ்க்க -- அவிழ்ந்த சடை
வேந்தனார்க் கின்னமுத மாயிற்றே மெய்யன்பிற்
சேந்தனார் செய்த செயல்.

Behold the deed that Sentanaar wrought in true love.
He unfolded the pasty pottage of flour kept wrapped
In a piece of cloth threadbare and with his burgeoning manam.
Offered it to the Lord-King of loosened and dangling
Matted hair who accepted it as nectarean victuals.. 53

Verse 26 of the Koyil Tiruppanniyar Viruttham refers to Sentanaar's offering to Siva. In this verse as in the above verse of the Tirukkalitruppatiyaar Siva is referred to as Ventan (King).

Sentanaar was an untouchable by birth.However his devotion and offering touched Siva.

Lord Krishna ate with relish the beaten rice offered by his class - mate Kuchelah who suffered chill penury. The message is this. It is bhakti that counts.

54. சுரந்த திருமுலைக்கே துய்யசிவ ஞானஞ்
சுரந்துண்டார் பிள்ளையெனச் சொல்லச் -- சுரந்த
தனமுடையாள் தென்பாண்டி மாதேவி தாழ்ந்த
மனமுடையாள் அன்பிருந்த வாறு.

When he heard that the divine child drank the Milk
(Of Gnosis) which Uma poured from Her breasts into
A goblet and offered it to him, the breasts of the great queen
Of the southern Paandya grew lactiferous.
Behold her whose manam was soused in love profuse! 54

Sivappiraakasa Swamikall, in a venpa (Naalvar Naan Mani Maalai) projects this poser: "O Sambandha, tell me who is superior? Is she the Goddess who saw you weeping near the leaf-laden pool and fed you with Her breast-milk or the one whose breasts grew lactiferous on hearing what happened to you?"

An illustrative verse of the Sivagnanabotham is in point: "O scholar blessed, the richly jewelled one's breast-milk and tears at first are not, but later arise. Even so, who could know him who like the shadow of water is without visible form, if He did not reveal Himself, taking visible form?" -Tr.Gordon Matthews.

55. அன்பேயென் னன்பேயென் றன்பா லழுதரற்றி
அன்பேயன் பாக அறிவழியும் -- அன்பன்றித்
தீர்த்தந் தியானஞ் சிவார்ச்சனைகள் செய்யுமவை
சாற்றும் பழமன்றே தான்.

"O Love! O my Love!" It is thus in tearful love Siva
Should be hailed. It is such love which quells empirical
Knowledge. Without this love, pilgrimages, dhyana
And Siva-Pujas are of no avail. These cannot confer
The blissful and salvific fruit of deliverence. 55

In all humility, I quote hereunder a couple of passages from the Introduction, prefixed to my translation of the Tirukkovaiyaar.

"The heroine is the symbol of love that transforms. transfigures and totally transmutes. The Tirukkovaiyyar does not think of man finally submitting to the power of Love; it thinks of him as finally surrendering to the love of Love.

"Love in its sublime state is the very nature of God. Is not God but Aananda, the Bliss of Love? The heroine in the Tirukkovaiyaar is a symbol of the Bliss of Love. Hers is a universal love; a sacrificial love, a saving and sanctifying love; a sustaining and strengthening love; an inseparable and ineluctable love; a rewarding and chastening love. It is untained by 'mismos' (hatred). It is awful and grand, lofty and noble, pure and ambroscial, transcending and transmuting, sincere, innocent, generous, forbearing and is full of the peace that surpasseth understanding." -Tirukkovaiyaar. pp.xlvii-xlviii

"Siva is Love" affirms Tirumular.

56. எல்லா ரறிவுகளின் தாற்பரியம் என்னறிவு
செல்லு மிடத்தளவுஞ் சென்றறிந்தேன் -- வல்லபடி
வாதனையை மாற்றும் வகையிதுவே மற்றவற்றுள்
ஏகமறக் கண்ட திது.

As far as my intellect could penetrate, I have
Scrutinised all faiths and sastras and thus have I
Come by their import. It is indeed Gnaana Yoga
Which is the remedy for the malady of malas. 56

Uninformed persons vociferously asssert that the path of bhakti is easy to tread. Nothing is farther from truth than their dictum. Bhakti-Yoga is for the extremely stone-hearted devotees endowed at once with courage and fortitude. It is unfortunate that the hoi pollai mistake the pseudo for the real.

Gnaana-Maarga which is said to be hard, is comparatively easy to follow. Here the merciful guru is the guide. Gnaanam is gradually attained by constant, unflagging and punctilious practice. The guru

guides. The chela's obedience should be exemplary. The grace of the guru is such that he takes upon himself the arduous task of setting straight the path of the chela. Obedience and obeisance to the guru obviate obfuscation and bless the disciple with clarity. It is enough for the chela to remain within the guru's chastening and sanctifying circle of effulgence.

57. விததுமதன் அங்குரமும் போன்றிருக்கு மெய்ஞ்ஞானம்
வித்துமதன் அங்குரமும் மெய்யுணரில் -- வித்ததனிற்
காணாமையால் அதனைக் கைவிடுவர் கண்டவர்கள்
பேணாமை யாலற்றார் பேறு.

The Gnosis of the True Ens is like the seed and its sprout;
It is like the unmanifest Siva, the hidden cause,
And its sprout, the visible effect. Unable to perceive
The seed in the sprout some miss the cause and some others,
By their failure to foster the sprout equally suffer loss. 57

The relationship that subsists between the seed and the sprout is thus explained by Tirumular:

"There is no sprout without seed; the sprout canst not
Appear but for the seed; the seed and the sprout
Are neither one nor different.
Lo, even so is the way of Siva." -1932

Truly speaking the seed and the sprout are neither one nor two. This is the very relationship that marks Siva and Sakti. This is taadaahnmya, a twosomeness in one, like the sun and its rays.

Verse 57 explicats the twentyeighth verse of the Tiruvuntiyaar which is as follows:

"Questing after seed they gave up the sprout;
These are truly demented, *unti para!*
O my chit, what will these come by, *unti para!*"

58. ஒன்றன் றிரண்டன் றுளதன் றிலதன்று
நன்றன்னு தீதன்று நானன்று -- நின்ற
நிலையன்று நீயன்று நின்னறிவு மன்று
தலையன் றடியன்று தான்.

Union with God is not to be reckoned as one or two;
It neither is, nor is not; it is neither good nor evil;
In it is not 'I'; it is not the lived past; it is not you;
It is not your knowledge; it is not head or foot. 58

This verse, like other verses, is addressed to the disciple. An attempt is here made to express the inexpressible. The advaidic union defies reckoning through number. "Number there in love was slain" said Shakspeare. One can only say that the advaidic relationship is non-dual. Even this dictum is not absolute. It is not disctint in the subject - object relationship and so it is not two. It is at-one-ment. It "is" and so the experience of bliss is there. It "is not" because it has transcended phenomenality. In transcendence both good and evil are beyonded. It marks a state of timelessness. It is past its pastness. It is a living present.

The guru says: "I now see you as an object. Since the objectness of object vanishes in mukti, 'you' are not present to my sight in mukti. In that state 'I' does not persist. It is the result of at-one-ment.

Deliverence is a transcendental state. Commencement and termination have no room there. So it is not head; it is not foot.

59. செய்யாச் செயலையவன் செய்யாமை கண்டதனைச்
செய்யாச் செயலிற் செலுத்தினால் -- எய்யாதே
மாணவக அப்பொழுதே வாஞ்சைக் கொடிவளர்க்கும்
ஆணவமும் அற்றா லறி.

It is not with the aid of bodily instruments that Siva
Performs His fivefold act-impossible of performance by any.
Perceiving this, if the soul, giving up volition, abides in
Grace's pervasion, O chela, then and there Aanavamala
That fosters the liana of desire will wilt. 59

Unlike human beings who act with the aid of their bodily instruments, Siva performs His acts through 'Sankalpa'. He wills things into existence. His five acts of creation, sustenance, resolution, concealment and conferment of Grace can be performed only by Him.

60. ஏதேனும் காலமுமாம் ஏதேனும் தேசமுமாமம்
ஏதேனும் திக்கா சனமுமாம் -- ஏதேனும்
செய்த லொருவலுமாம் செய்யாச்செயலதனைச்
செய்யாமற் செய்யும் பொழுது.

When through Grace the deed-defying deed is done through
Deedless deed, whatever one does is acceptable to Siva.
For His puja, any time and any place will do; the devotee can face
Any direction and be seated on anything assuming any posture.
Whatever he does--good or bad--, becomes non est. 60.

A Jivan-mukta acts activised by Siva. He is the doer as he acts, though prompted and energised by the Grace of Siva. He is not the doer, for he did not do it out of true volition. He was but caused to do. In either case, doership is not claimed by him.All his acts are wrought by Grace. As doership does not attach to his deeds, he is free from the consequences of his deeds. Punyam and paavam (righteousness and sinfulness) stand beyonded by him. Even so he stands above the normal rules prescribed for rites and rituals. He is not bound by them, but others are.

Deed-defying deed is the deed that defies human performance. Deedless deed is the deed done without claiming doership.

61. செய்தற் கரிய செயல்பலவுஞ் செய்துசிலர்
எய்தற் கரியதனை எய்தினார்கள் -- ஐயோநாம்
செய்யாமை செய்து செயலறுக்க லாயிருக்கச்
செய்யாமை செய்யாத வாறு.

Some performing acts well-nigh impossible of performance
Attained that which is rarely attained. (We cannot emulate them.)
To gain the state of deedlessness, we should not act prompted
By our will and volition. Alas, why do we not actualise
deedlessness? 61

The performers of rare deeds are Sirutthondar, Kannappar, Tirunilakantar, Arivaattaayar, Murtiyaar and such other Naayanmaar.

The above verse contains the essence of the following distichs of the Tirukkurall.

(1) "When thou hast got an unusual chance, hesitate not

but straightaway attempt even the impossible." -489

(2) "The great ones are they who achieve the impossible:

the feeble ones are those who cannot." - Tr.V.V.S.Aiyar.

62. இப்பொருள்கள் யாதேனு மேதெனினும் ஒன்று செய்தல்
எப்பொருளுஞ் செய்யாதொழிந்திருந்தல் -- மெய்ப்பொருளைக்
கண்டிருத்தல் செய்யாதே கண்ட மனிதரெலாம்
உண்டிருப்ப தென்னோ வுரை.

Not pursuing aught pertaining to mild or wild acts,
Not becoming deedless and not pursuing the yogic
Path by which Siva can be envisioned in the soul,
Tell me, why do the spiritual wastrels pursue
The way of the world and suffer pleasure and pain? 62

It is the pursuit of Siva-dharma that is salvific. It is the state of deedlessness that should be the goal. It is towards the envisioning of Siva, striving should be undertaken. Otherwise life stands emptied and futile.

Cf. (i) "The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;"
-William Wordsworth.

(ii) "I am like a two-trunked tusker; I have not
Beheld the Ens of my being; I but know misery;

O secondless One of the supernals! You bade me
Welcome; (yet) I cannot reach you; I exist only to eat."

-Tirucchatakam, 41

(iii) "I am a low cur and I know not what I should do;
I but deserve to secure the very deserts
Of the liars who cannot behold your salvific
And golden flower-feet. having witnessed
And heard about the true ones who remained
Unflawed by falsity and thus gained
Your fragrant flower-feet. I, the false one,
O martial Bull, abide here feeding and clothing me."

- Ibid., 52

(iv) "You blessed me with a station not comprehending which
I stand ruined; you are not to be blamed at all."

-Aananda Maalai, 2.

Verses 58-62 explicate the twentyninth verse of the Tiruvuntiyaar which is as follows:

"It is ineffable; if taught by His Grace
You will reach the bourne, *unti para!*
Of what avail are our efforts, *unti para!*"

63. வீட்டிலே சென்று வினையொழிந்து நின்றிடிலென்
நாட்டிலே நல்வினைகள் செய்திடிலென் --கூட்டில்வாள்
சாத்தியே நின்றிலையேல் தக்கனார் வேள்விசெய்த
மாத்திரமே யாங்கண்டாய் வந்து.

Of what avail are renunciation and deedlessness?
Of what avail are the righteous acts of a house-holder?
If you cannot sheath the sword in your scabbard,
Your acts spell fiasco like Daksha's sacrifice. 63

Soul is the scabbard. The sword is Gnosis / Grace.

Renunciation, deedlessness, performance of virtuous acts: these are as nothing. It is Grace/ Gnosis that confers Salvation.

64. சிவன்முதலே யன்றி முதலில்லை யென்றுஞ்
சிவனுடைய தென்னறிவ தென்றுஞ்--சிவனவன
தென்செயல தாகின்ற தென்று மிவையிற்றைத்
தன்செயலாக் கொள்ளாமை தான்.

One should know that Siva alone is the Prime Mover and not
Oneself; one must realise and own one's acts and thoughts
As induced by Siva and not as one's own.
This indeed is sheathing the sword in scabbard. 64

Sheathing the sword in scabbard was broached in the previous verse. This verse explains the process.

(i) "Thou art the indwelling Agent within me. My so-called acts of good and evil are really Thine own acts. Thou art the Agent again who acts through others, and the good and the evil too, caused to me by others are thine own." In this way (establishing oneself in the service of the divine) if one sees nothing but His grace everywhere and loses oneself in it, Karma flees (finding no access to that one). Such men who through knowledge surrender and take refuge in Him, the Lord transforms into Himself (as it were) and protects. (Just as a hungry snake charmed into inaction soon seizes upon any object of prey it chances to meet), the Karma which is engendered in one not being able to bind one as a kind of reflex falls on other men who do good and evil to that one. The Lord thereby deepens other's good and evil acts only to hasten their liquidation in their cases. Therefore He is not partial (with respect to making others doubly responsible for what they do with reference to that one)."

-Supakknam, 306. Translation based on Dr.Sivaraman's version.

(ii) "The self, bound or released, can never know or do a thing without the Divine aid. The Divine Ens too, on Its part, is intimately related to It, as intimately as the letter 'A' permeating other letters and

sustaining them. IT permeates the self so that the self can have its intelligence and action manifested. IT not only manifests them but standing immanent in the self comprehends its pre-dispositions and activises its intelligence etc., towards objects and pervades the objects too (as otherwise the self cannot apprehend them even as the eye in conjunction with the external light does not perceive an object unless the object is also pervaded by the external light). So, it can never be that the self is divested (at any time) of Siva (so intimately indwelling) as it gets divested of its malas." -Ibid. 316.

Verses 64 and 65 explicate the thirtieth verse of the Tiruvuntiyaar which is as follows:

"Of what avail is life domestic or ascetic?

Can you wield the Sword of Gnosis, *unti para!*

Otherwise divine merger happens not, *unti para*!"

65. இன்றிச் சமயத்தி னல்லதுமற் றேழையுடன்
ஒன்றுசொலி மன்றத்து நின்றவரார் -- இன்றிங்கே
அங்கம் உயிர்பெறவே பாடும் அடியவரார்
எங்குமிலை கண்டா யிது.

This day, save in this faith, where does the Lord-God
Manifest as One concorporate with Grace, His Consort,
Inculcate the Truth and enact the Dance of Bliss
In Tillai's Forum? Here, this day, wherelse has a serviteur
Of God sung bones into a living lass?
Lo, nowhere, nowhere at all has this happened! 65

Stung by a snake, Poompaavai died. Her father cremated her body and preserved its remains in an urn. Years later, at the bidding of St.Tirugnaanasambhandhar the urn was brought before the entrance-tower and placed outside the temple. Of the mercy of the boy-saint, the Periya Puranam sings thus:

"He knew that in this world, when the bones

Of the dead were linked to the holy way,

It ushers in well-being; for this, the bones

Constituted the nexus; casting his looks of grace
On the urn that contained the remains
Of Poompaavai, he called out her name

"And declared thus: "The fruit of embodiment
On earth is the feeding with nectarean victuals
The servitors of the crescent-crested Lord
And to behold in delight great
The splendour of the Merciful One's grand festivals:
If these constitute the Truth, then rise
And present yourself before the men and the women on earth.

"He hailed the Lord...
...   .
...   .   as the nectarean word
Of divine truth 'Pothiyo' occurring in the decad
Began to course into the bones in the urn
The deceased form of life began to grow anew gradually.

"...   ...   .
...   .   As he sang thus,
The roseate and bangled hands of the bejewelled
Beauty appeared; the urn broke and Poompaavai
Rose thence; she was like unto Lakshmi rising
From the unpetalling Lotus."

66. விரிந்துங் குவிந்தும் விழுங்குவர்கள் மீண்டுந்
தெரிந்துத் தெரியாது நிற்பர் --தெரிந்தும்
தெரியாது நிற்கின்ற சேயிழைபா லென்றும்
பிரியாது நின்றவனைப் பெற்று.

The jivan-muktas pervade in Siva's pervasion; they are
Closed to phenomenality; they devour the bliss of Siva who
Ever stands inseparable from His jewelled Consort who is
Part of all and also apart from all creation.
They participate and yet do not participate. 66

A jivan-mukta is not what he appears to be. He is like any other person in the world. However no one is like him.

Cf. "His soul was like a star and dwelt apart."

-Wordsworth's Sonnet on John Milton.

67. ஆதனமும் ஆதனியு மாய்நிறைந்து நின்றவனைச்
சேதனனைக் கொண்டே தெளவுற்றுச் -- சேதனனைச்
சேதனனி லேசெலுத்திச் சிற்பரதத் ராயிருப்பர்
ஏதமறக் கண்டவர்க ளின்று.

Siva who is one with all beings by His total pervasion
Must be perceived through the grace of guru;
The jivan-mukta must willingly get owned by Siva;
In this state, though embodied, he is poised in Arull Sakti
And not Tirodaana Sakti. Lo, he is on the peak of Gnosis
with Siva. 67

Tirodana Sakti is Sakti who through Her concealing power causes the embodied soul to commence and complete its consumption of all its Karmic consequences. A stage comes when it becomes deedless. It is at that hour Tirodaana Sakti becomes Arull Sakti.

68. தாமடங்க விந்தத் தலமடங்குந் தாபதர்கள்
தாமுணரி னிந்தத் தலமுணரும் -- தாமுனியிற்
பூமடந்தை தங்காள் புகழ்மடந்தை போயகலும்
நாமடந்தை நில்லாள் நயந்து.

For the weal and well-being of the world, the jivan-muktas
Who are tapaswis are one with Siva; their knowledge contains
The knowledge required for the salvation of mankind.
Should some foster wrath against them, lo, they will
forthwith stand
Denuded of the blessings of the Goddesses of Wealth,
Fame and Learning. 68

Cf. (i) "It is impossible to endure even for a moment the wrath of those who are atop the hill of renunciation."

- Tirukkurall, 29

(ii) If the devotees of Siva are caused to grieve
The country, its kingdoms and their glory will perish.
The seat of Indira and the thrones of great kings
Will pass away. It is so decreed by our Siva.

-Tirumantiram, 534.

Verses 65 to 68 explicate the thirtyfirst verse of the Tiruvuntiyaar which is as follows:

"Do not cultivate other faiths which are chaff
And waste your life, *unti para!*
Listen not to their words, *unti para!*

69. துரியங் கடந்த சுடர்த் தோகையுடன் என்றும்
பிரியாதே நிற்கின்ற பெம்மான் -- துரியத்தைச்
சாக்கிரத்தே செய்தருளித் தான்செய்யுந் தன்மைகளும்
ஆக்கியிடும் அன்பர்க் கவன்.

Siva is inseparably linked with the Lady of Gnosis who is
Beyond empirical knowledge; He graces with Bliss His loving
Devotees who experience transcendence even in their
Wakeful state; He enacts His acts through them
Making them the authors of His very acts. 69

The word turiya occuring in the first line is interpreted by commentators as empirical knowledge. The beyonding of turiya, literally refers to transcendental transcendence. In this sense, turiya is the penultimate and not the ultimate state. Turiya occurring in the third line obviously means transcendence.

St. Maanickavaachakar hails Siva as the Radiance beyond turiya.

The greatness of the transcendental devotees is celebrated in the following verses.

70. ஓடம் சிவிகை உலவாக் கிழிஅடைக்கப்
பாடல் பனைதாளம் பாலைநெய்தல் -- ஏடெதிர்வெப்பு
என்புக் குயிர்கொடுத்தல் ஈங்குஇவைதாம் ஓங்குபுகழ்த்
தென்புகலி வேந்தன் செயல்.

Boat, palanquin, inexhaustible purse, singing to shut,
Palmyra, cymbals, wasteland-littoral region,palm-leaf
Curing fever, giving life to bones: these indeed are
Deeds related to the loftily glorious Prince of southern Pukali.70

The mnemonic style of the original is adopted in the translation also.

Many are the miracles that occurred in the life of St.Tirugnaanasambandhar.This verse lists ten of them.1. Boat: The river Mulli was in spate. Abandoning their boats the boatmen had gone away. The boy-saint got into a boat with his devotees, hymned the praises of Siva and reached the other shore near which was situate the shrine of Kollampudur.

2. Palanquin: The boy-saint went on foot to adore at the shrines of Siva. His itenarary during a mid-summer proved trying. At this, Lord Siva, the presiding deity of Nelvaayil Aratthurai blessed him with a planquin inlaid with pearls and a pair of divine trumpets.

3. Inexhaustible purse: To enable his father to perform the Aagamic sacrifices, the boy-child appealed to and received from Siva an inexhaustible purse of gold at Tiruvaavaduthurai.

4.Singing to shut:The threshold through which the adytum of the shrine at Tirumaraikkadu could be directly reached was closed to public. St.Appar hymned the doors to open and the boy-saint sang them shut.

5. The Samanas of Otthur jeered at a Siva-bhakta, the palmyra trees of whose grove yielded no fruit. At the imploring of the bhakta, the boy-saint caused the trees to yield fruit aplenty.

6. Wasteland--littoral region:Nanipalli was the birth-place of the mother of the boy-child. It was surrounded by wasteland. During his visit to Nanipalli, the boy-saint witnessed this. He sang the waste land into littoral region.

7. Cymbals: The day after his apotheosis, the boy-saint visited the shrine at Kolakkaa. There he hymned in melodic Tamil Lord Siva, keeping time by the beat of his tender hands which grew more and more roseate owing to their tenderness. At this Siva gifted to him a pair of auric cymbals inscribed with the mystic pentad and Uma endowed the cymbals with sonic virtue.

8. Palm-leaf cleaving: Wanting to vanquish the boy-child, the obdurate Samanas suggested an equal participation in a pair of ordeals. It was agreed that the faith of the victor(s) alone was to be acknowledged as the true one. Each party should throw into the Vaikai river a palm-leaf that bore the inscription relating to the faith of the party concerned. That leaf which stayed still unswept by the current, it was agreed, was the one which procalimed the truth sought after. The leaf of the Samanas was swept away by the river. St.Sambandhar's leaf did not merely stay, but clove the current and proceeded in the opposite direction with a tremendous speed.

9. Fever: The Samanas who obtained the leave of the Paandya to set fire through magic incantation, to the matam where the boy-child abode during his sojourn at Madurai, miserably failed in their effort. Stymied, they resorted to arson. The fire was put out by the servitors. Coming to know of the misdeed, the boy-saint felt that the erring monarch should be taught a lesson. He commanded the fire to invade the king's body and grieve him in a telling way. His compassion for the queen was such that he ordered the fire not to so rage as to do away with the king. The remedy administered for the malady but

aggravated it. At the suggestion of the queen the boy-child was invited. His very presence in the palace infuriated the Samanas. Addressing the king they said: "We will cure your left-half; let him cure the right." The Samanas failed. The boy-child cured the fever on the right half of the king. However, the fever of the right half joined the fever on the left. Thus the king's suffering took a peculiar turn. Eventually the boy-child effected the complete cure.

10. Giving life to bones: See notes for verse 65

71. கொல்கரியி னீற்றறையி னஞ்சிற் கொலைதவிர்த்தல்
கல்லே மிதப்பாய்க் கடனீந்தல் -- நல்ல
மருவார் மறைக்காட்டில் வாசல் திறப்பித்தல்
திருவாமூ ராளி செயல்.

The murderous tusker, the lime-kiln, annulling death,
Swimming the main with a stone-slab for a float;
The opening of doors in fragrant Tirumaraikkadu: these
Are related to the deeds of the Lion of Tiruvaamur. 71

The style which is semi-mnemonic in the original is maintained in the translation. The miracles performed by St.Appar are described in the Periya Puranam.

72. மோக மறுத்திடினா முத்தி கொடுப்பதென
ஆகமங்கள் சொன்ன வவர்தம்மைத் --தோகையர்பாற்
றூதாகப் போகவிடும் வன்றொண்டன் றொண்டுகளை
ஏதாகச்சொல்வே னியான்!

Lord Siva, through the Aagamas declared that He would
Confer moksha on one that quells passion; even He
Was plied as a messenger for the propitiation of love
Towards peafowl-like women (Saṇgili and Paravai).
How can I at all articulate the greatness of his servitorship! 72

St. Sundarar is Siva's Companion. He helped our Saint in many ways. Vide the Periya Puranam.

73. பாய்பரியொன் றந்தப் பரமானந் தப்பரனை
தூயதிரு வாய்மலராற் சொற்செய்து --மாயக்
கருவாதை யாமறியா வாறுசெய்தான் கண்டாய்
திருவாத வூராளுந் தே.

The steeds of Siva, the Supreme Ens of Bliss, are the Vedas;
He was hailed by him with flower-soft words emerging
From his pure and sacred lips; he caused to escape
Unawares the Mayic and painful embodiment by reciting words.
He is indeed the deity of Tiruvaathavur. 73

Siva's role as a horsegroom is celebrated by St.Maanickavaachakar in more places than one. Two of the passages are given hereinbelow:

(1) "In Madurai, the great and grand and glorious city,
He played the role of a horsegroom." - Keertthitthiruvakaval.

(2) "He is beyond the ken of Vishnu and Brahma;
Riding well a steed, He came." - Ibid.

The last word of the above verse is தேன் (honey) in some editions. In Saiva Siddhanta, words like 'honey' 'soru' (cooked rice) etc., are symbolic of moksha. The Tiruvaachakam itself is described as Honey. As a jivan-mukta, St.Maanickavaachakar enjoyed this insatiable bliss. The following passages are significant.

(1) "He the One that is beyond the ken
of Brahma and Vishnu's comprehension,
Caused the heavenly honey of mercy percolate in me
And made me flourish in grace
doubled with supernal nectar." --Tiruvandappakuti.

(2) "Lo,He re-formed my limbs, now suffused with the sweet
Honey garnered from melliferous branches." -Ibid.

74. அம்மையிலு மிம்மையிலு மச்சந் தவிர்த்தடியார்
எம்மையுமா யெங்கு மியங்குதலான் -- மெய்ம்மைச்
சிவயோக மேயோக மல்லாத யோகம்
அவயோக மென்றே யறி.

Jivan-muktas who flourish one with Siva through their Siva-Yoga
Annul the dreadful troubles of the people of earth, here and now
And also in their re-births; they establish their followers in weal.
So, know that Siva-yoga alone is true yoga; all others are
futile. 74

75. மன்னனருள் எவ்வண்ணம் மானுடர்பால் மாணவக
அன்ன வகைய தரனருளும் - என்னில்
அடியவரே யெல்லாமும் ஆங்கவர்தாம் ஒப்பில்
அடியவரே எல்லாம் அறி.

O chela, know that even as the mercy of the sovereign towards
His subjects is just and impartial, Siva's too is; if this be so,
All beings are Siva's servitors; yet even among them are
The non-pareil who giving up self-effort, stand poised in
His grace. 75

Verses 69 to 75 explicate the thirtysecond verse of the Tiruvuntiyaar which is as follows:

"Unto the servitors who have beyonded Turiya

Their very wakeful state is Turiya, *unti para!*

These are verily the renouncers, *unti para!*"

76. உடம்புடைய யோகிகள்தாம் உற்றசிற் றின்பம்
அடங்கத்தம் பேரின்பத் தாக்கில் -- தொடங்கி
முளைப்பதுமொன் றில்லைமுடிவதுமொன் றில்லை
இளைப்பதுமொன் றில்லை யிவர்.

Embodied Siva-yogis have transcended bodily pleasure
And pain; they are pervaded by the bliss of Siva; so they
Do not meet with further birth and death; they are neither
Assailed nor fastigued by their earthly existence. 76

Siva-Yogis have done away with likes and dislikes. They do not foster preference or aversion to things, earth earthy. They stand exempt from wordly pain as well as pleasure.

Cf. "They that hold fast the feet of the One who is above

likes and dislikes, are untouched by the ills of life." Kurall, 4.

Verse 76 explicates the thirtythird verse of the Tiruvuntiyaar which is as follows:

"In that state, even physical pleasure

Will ensure endless bliss, *unti para!*

Maya cannot germinate, *unti para!*"

77. பேரின்ப மான பிரமக் கிழத்தியுடன்
ஓரின்பத் துள்ளானை யுள்ளபடி -- பேரின்பங்
கண்டவரே கண்டார் கடலுயிர்த்த இன்னமுதம்
உண்டவரே யுண்டார் சுவை.

Only the Devas who have quaffed the oceanic nectar
Know of its relish.Even so, they alone have truly gained
The supremely delightful Siva-Consciousness who are oned
With Him who is blissfully concorporate with His Consort of
endless Bliss. 77

The message is this. Knowledge is of no avail. It is realisation that counts.

78. நங்கையினால் நாமனைத்துஞ் செய்தாற்போ னாடனைத்தும்
நங்கையினாற் செய்தளிக்கும் நாயகனும் -- நங்கையினும்
நம்பியாய்த் தானடுவேநாட்டப் பெறுமிதுகாண்
எம்பெருமா னார்தம் இயல்பு.

We do our acts with our limbs; even so the Lord-Master
Does His deeds of creation and the like through His Consort
Who is His Sakti.He is centred in Her and She in Him.
Thus do They sport Their form of Mother cum Father
Unto all; this indeed is the true nature of Siva. 78

Siva, the Lord, is inseparable from His Sakti who is Grace which is why Godhead assumes an androgynic form. It is to this supremely divine form that St.Maanickavaachakar appeals:

"The Goddess who owns all, dwells in the very centre
Of Your self; you dwell in the very centre
Of Her self. If it is true that you Two be pleased to dwell united
In me, then deign to grace me that I, Your-servitor,
Should dwell in the midst of Your devotees.
O Primal Ens of Ponnambalam that knows no end!
Be pleased to fructify this -- my wish and prayer."

-Koyil Muttha Tiru-p-Patikam.

79. பொன்னிறங் கட்டியினும் பூணினு நின்றார்போல்
அந்நிறம் அண்ணலும் அம்பிகையும் -- செந்நிறத்தன்
எந்நிறத்த ளாயிருப்பள் எங்கள் சிவபதியும்
அந்நிறத்த னாயிருப்பன் ஆங்கு.

The hue of gold is alike in a lump of gold and the jewel
Made out of it; it is thus the merciful Siva and Sakti
Stand. Hers is the salvific hue and form; Her form,
Whatever it be, is also the form of Lord Siva's. 79

According to the Sivagnaana Siddhyaar, whatsoever is the way in which Siva is poised, same is Sakti's too.

Verses 77 to 79 explicate the thirtyfourth and the thirtyfifth verses of the Tiruvuntiyaar which are as follows:

34\. "Siva is twinned with His Godly Consort
In one unending bliss, *unti para!*
It is He who redeemed and rules you, *unti para!*"

35\. "Women and men possessed behave as by the ghost bidden;
Souls possessed by Siva so behave, *unti para!*
They know nought who know not this, *unti para!*"

80. தாரத்தோ டொன்றாவர் தாரத்தோர் கூறாவர்
தாரத்தோ டெங்குந் தலைநிற்பர் --தாரத்தின்
நாதாந்தத் தேயிருப்பர் நாற்றானத்தேயிருப்பர்
வேதாந்தத் தேயிருப்பர் வேறு.

Siva is one with His Consort, is concorporate with Her. He is
Ever prominently present with Her;He is poised in Her who is
Naadaanta. In the *turiya* too He is twinned with Her.
With Her who transcends the Veda, He abides. He operates
Through Her unaffected by phenomenality. 80

This verse conveys the quintessential message of St.Maanickavaachakar's Tiruvempaavai.

The Power/Energy of Siva is known as His Sakti who is hailed as His Consort. She is Grace.

Siva and Sakti are inseparable. Verse 16 of the Tiruvempaavai says: "He is inseparable from that Goddess who owns us as Her slaves."

Truly speaking, Sivam is static; His Sakti is dynamic. Sivam as Godhead is Sat-Cit-Aananda. It is His *swarupa lakshana*, His true State. When He deigns to help the souls, He acts through His Sakti.

The sun stands where it is.Its rays pervade the earth and help mankind. This *taadaanmiya* relationship characterises Siva-Sakti. This is duality in oneness.

Through Sakti Siva activises every soul. Verse 17 of the Tiruvempaavai says: "He -- the Lord-Hero--, visited each of our homes and conferred on us His divine feet..."

The relationship between Siva and Sakti is not merely one of *Naayaka-Naayaki bhaavaa* (interpreted by some as bridal mysticism) which is met with in religious lore. The element of sex is present in the Naayaka-Naayaki bhaavaa (man and wife relationship). The Sivagnaana Siddhyaar says that Siva is a Brahmachari (celibate/bachelor) and Sakti whose words are milk-like, is an eternal Virgin. Virgin's conception in phenomenal terminology is a misconception. Sakti, the Virgin, is ever pregnant with Grace.Her milk-like words are symbolic of the milk of kindness.

The androgynic form of Siva is unique. As Stella Kramrisch observes, this form affirms the impossibility of sexual union. In other words, it characterises the transcendence of sex.

Siva always acts through His Consort who is Grace. Evolution, sustenance and resolution are three of the major cosmic acts of Siva. Verse 17 of the Tiruvempaavai hails this thus.

"He is the God who evolves, fosters and resolves

The heaven, the earth and all of us."

Causing His Sakti to manifest, creation etc., are effected. All these acts are aimed at the soul's salvation.

Siva is concorporate with His Consort to usher into existence and foster the differentiation of the masculine and the feminine.

To cause the souls undergo their Karma and thus get purified He is twinned with His Consort. This is well brought out in the second sutra of the Sivagnaanabhotham.

To grant the much-needed rest for the fatigued souls, He resolves everything into the causal Maya which is resolved into Sakti. Then Sakti too is resolved into Siva.

To gain Siva, the devotee should pursue interiorized worship, perform homa, puja and dhyana to come by *meedaanam* -- the blissful Abode of Siva.

It is Sakti which activises Suddha-Maya but for which act everything will come to a stand-still. To cause the occurrence of this divine deed Siva is atop, with His consort, the Naadaantaa. Indeed Sakti is Naadaantaa.

Siva is Veda-Mutal (the Genesis of the Veda), according to the tenth verse of the Tiruvempaavai. No wonder devotees celebrate this thus: "So hymn the import of the Veda that it becomes ours...

- The Tiruvempaavai, 14.

Siva performs all His acts entirely unaffected by phenomenality.

The above verse explicates the thirtysixth verse of the Tiruvuntiyaar which is as follows:

"If Wind the fourth element and the Word get oned

That indeed is Nirmala Turiya, *unti para!*

It is truly the Adobe of Lord Siva, *unti para!*"

81. ஒன்றுரைத்த தொன்றுரையாச் சாத்திரங்கள் ஒன்றாக
நின்றுரைத்து நிச்சயிக்க மாட்டாவால் -- இன்றுரைக்க
என்னா லியன்றிடுமோ என்போல்வா ரேதேனுந்
சொன்னாற்றா னேறுமோ சொல்.

Sastras are so conflicting that what is stated by one of them
Is disavowed by others; there is no concord among them
And they are incapable of true enunciaton. If this be so, can I, this day,
Posit aught? Even if men like me (clarified by Grace)
Affirm the Truth, will it pass muster? 81

Religions oppose, tooth and nail, religions. Mean religious works are packed with mismos (hatred.) Some religions believe in violence, coercion, persecution and inquisition. Besides they preach perdition. Dogmas and creeds, not love and kindness, charactersise them. Nothing can be more irreligous than wars in the name of religion.

The following passage quoted at page 77 (Darkness At Noon by Arthur Koestler, RTP Special Edition) speaks for itself.

"When the existence of the church is threatened, she is released from the commandments of morality. With unity as the end, the use of every means is sanctified, cunning, treachery, violence, simony, prison, death. For all order is for the sake of the community,and the individual must be sacrificed to the common good." - Dietrich Vor Nicheim, Bishop of Verden: De schismate libi iii A.D.1411.

May the merciful Lord-God save us from IRRELIGION.

Om Shanti, Shanti, Shanti!

82. யாதேனுங் காரணத்தால் எவ்வுலகி லெத்திறமும்
மாதேயும் பாகன் இலச்சினையே -- யாதலினால்
பேதமே செய்வாய் அபேதமே செய்திடுவாய்
பேதாபே தஞ்செய்வாய் பின்.

Any analysis of anything in whatever form in any place,
If undertaken with exemplary skill will reveal the Pirmal cause.
THAT indeed is Siva concorporate with His Consort.
Acknowledge and hail THAT. Pursue any path--bheda, abheda or
Bheda-bheda. You will eventually gain knowledge. 82

Bheda, abheda and bheda-bheda are generally understood as oneness, difference and oneness dovetailed with difference. The interpretation of these terms in Saivism is entirely different from those that are posited by Sankara Bhagawad Paada, Madvaacharya and Ramanujaacharya.

According to Saiva Siddhanta, Siva is in advaitic relationship with souls in these ways and stands transcendent also.

Verses 81, 82 and 83 explicate the thirtyseventh verse of the Tiruvuntiyaar which is as follows:

"Proceed on your ways making them righteous
By the grace of Grace, *unti para!*
Give up doership when you act, *unti para!"*

83. நின்றபடி நின்றவர்கட் கன்றி நிறந்தெரியான்
மன்றினுணின் றாடல் மகிழ்ந்தானும் -- சென்றுடனே
யெண்ணுறுமைம் பூதமுத லெட்டுருவாய் நின்றானும்
பெண்ணுறநின் றாடும் பிரான்.

At the Grand Dissolution, absorbing Sakti into Himself,
He dances alone.He is the blissful Dancer atTillai-Ambalam;
He is Ashtamurti in whom the five elements, the sun, the moon
And the soul inhere. He is the life of life, the soul of souls.
Others, -- not poised in this way --, cannot know Him. 83

At the Great Resolution, He as the Absorbifacient, withdraws into Himself all, including Sakti. Even then His dance which is symbolic of His pentad of all-merciful acts,continues. This dance is enacted subtly.

To sustain lives, He enacts His Dance of Bliss in Tillai Ambalam, witnessed by His Consort.

Siva is Ashtamurti. This form contains everything.

Siva is one with the soul in its fettered as well as liberated states. For, He is the Soul of souls, the Life of lives.

84. சிவமே சிவமாக யானினைந்தாற் போலச்
சிவமாகி யேயிருத்த லன்றிச் -- சிவமென்
றுணர்வாரு மங்கே யுணர்வழியச் சென்று
புணர்வாரு முண்டோ புவி.

Even as I, Grace-induced, think on Siva alone as the true God,
You too shall think on Him. It is Siva who makes the soul
Siva-like. If any in the world deems himself as
The doer and pursues Siva with his self-effort, he will forfeit
His self-acquired knowledge; he will lose himself and Siva. 84

The message of this verse is that man should always depend on Grace and nothing else. Ignorance, a fortiori, ignoration, spells disaster. Man should learn to anchor himself in Grace and Grace alone.

This verse explicates the thirtyeighth verse of the Tiruvuntiyaar which is as follows:

"Why till with auric ploughshare to raise 'Varaku'?
Learn the user of the ploughshare, *unti para!*
Learn that and unlearn all else, *unti para!*"

85. அதுவிது வென்றும் அவன்நானே என்றும்
அதுநீயே யாகின்றா யென்றும் -- அதுவானேன்
என்றும் தமையுணர்ந்தோ ரெல்லாம் இரண்டாக
ஒன்றாகச் சொல்லுவரோ வுற்று.

"THAT indeed is this soul; I am He; Thou art That; I became
That." These are Vedic affirmations. They proclaim
The arcane difference between God and soul. Will those
That have come by realization through Grace equate soul
with God? 85

Pati is always Pati and Pasu is always Pasu. Soul can never become God, though it can, through Grace, become God-like. To equate soul with God is unadulterated blasphemy.This indeed is the message of Saiva Siddhanta.

Verse 78 (uthaarana venpaa) of the Sivagnaanabhotham says:

"For the enlightened He is other than the world. He is not one with the world, He is not both other than and one with the world. But because the relation is non-duality,which includes all these three, all things are his form. Nevertheless thou who knowest the truth of non-duality, worship in love." -Translated by Gordon Matthews.

The above passage is further explained thus: "The soul is one with the constituents of the body, nerves, bones, sinews etc., but those who carefully examine the question whether the soul is the nerves, bones etc., see that it is not any of them, but is different from them. Similarly God,who is the soul, is one with all things animate and inanimate by mingling, but He is different from them by nature. So the worship which arises when He is seen to be one with all things will not arise when He is seen to be different. Therefore it is necessary to cause this worship to arise even when He is seen to be different. So it is put as a command. 'Worship in these places'. - Translated by Gordon Matthews.

86. ஈறாகி அங்கே முதலொன்றாய் ஈங்கிரண்டாய்
மாறாத எண்வகையாய் மற்றிவற்றின்-- வேறாய்
உடனா யிருக்கும் உருவுடைமை யென்றுங்
கடனா யிருக்கின்றான் காண்.

He is the Sole Ens at the Grand Dissolution; He is two when
Creation takes place; He is Ashtamurti; yet is He unaffected
By phenomenality; He is one with the entia; yet is He
Different form them; He is their animation.
Lo and behold! He is what He is! 86

Siva is one with the soul, even as the soul is one with the body. He is different from the soul even as the sunlight which mingles with the light of the eyes is different from the latter. He is the Life that abides in the lives. He is the Life of life.

The above verse is based on the following hymn of St.Tirugnaanasambandhar.

"He is the Primal Ens that stands alone during the Great
Dissolution; He is Two -- Male and Female, during Creation.
His nature is threefold (Sat, Cit, Aananada); He is the four
Vedas; the five elements; the sixfold taste; the sevenfold
Music;the eight quarters.He who is one with and different
From beings is the Lord entempled in Tiruveezhimizhalai.

87. உன்னுதரத் தேகிடந்த கீடம் உறுவதெல்லாம்
உன்னுடைய தென்னாய் நீ யுற்றனையோ--மன்னுயிர்கள்
அவ்வகையே காணிங் கழிவதுவும் ஆவதுவும்
செய்வகையே நின்றசிவன் பால்.

Do you deem the worms and the bacteria in your stomach
As yours, and do you experience what they experience?
So too are the becoming and the disbecoming of the ever-during
Souls for Siva who stands divinely free. 87

The rays of the sun are untainted by their contact with the gutter. So too is Siva untainted by His contact with things animate and inanimate.

88. அவனே யவனி முதலாயி னானும்
அவனே யறிவாய்நின் றானும் -- அவனேகாண்
ஆணாகிப் பெண்ணாய் அலியாகி நின்றானுங்
காணாமை நின்றானுங் கண்டு.

He is the Activiser of all the tattvas commencing from earth;
He is the Life animating all lives; He is the male,
The female and the sexless; it is thus He stands
Unbeknown to each and everything He pervades. 88

Cf. (i) He is the Knower; He is the Paraclete; He is the Buddhi
That understands; He indeed is the reality that is apperceived;
He is sun, (moon), earth, (water, fire, air) and ether; it is
Indeed He who is all these. -Arputatthiruvantaati, 20

(ii) He indeed becomes the two lights, the fire and the ether too;
He, it is, who becomes earth,water and air; He indeed is
The soul and the Ashtamurti; truly it is He
Who abides as the Lord of Gnosis. -Ibid. 21

(iii) "If the red slayer think he slays,
Or if the slain think, he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

"Far or forgot to me is near;
Shadow and sunlight are the same;
The vanish'd gods to me appear;
And one to me are shame and fame.

"They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

"The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meet lover of the good!
Find me, and turn thy back on heaven."

- Brahma by Emerson.

89. இன்றுதா னீயென்னைக் கண்டிருந்துங் கண்டாயோ
அன்றித்தா னானுன்னைக் கண்டேனோ -- என்றால்
அருமாயை யீன்றவள்தன் பங்கனையார் காண்பார்
பெருமாயைச் சூழல் பிழைத்து.

This day, have you who had beheld me, seen me?
On the other hand, have I who have instructed you,
Beheld you at all? If this be so, has any one, caught up
In the gin of the great Maya, beheld the Consort of Sakti --
The Mother that evolved everything out of Maya? 89

The message is this. Physical sight is of no avail. Spiritual insight alone counts.

90. கடலலைக்கே யாடுதற்குக் கைவந்து நின்றுங்
கடலளக்க வாராதாற் போலப் -- படியில்
அருத்திசெய்த அன்பரைவந் தாண்டதுவு மெல்லாங்
கருத்துக்குச் சேயனாய்க் காண்.

The billowy sea suffers people to bathe in it. Yet is it
Measureless for the bathers; even so is the immeasurable Lord
Who deigns to incarnate on earth to redeem and rule
His devotees. He is ever infinitely distant from human
thought. 90

The following affirmations of St.Maanickavaachakar are in point.

(i) "Lo, I have this day beheld Your golden feet
and gained deliverance!" - Sivapuranam.

(ii) "Never do they dis-esteem the grace bestowed
By the supernal One who as Guru came down on earth..."
-Potritthiruvakaval.

(iii) "Wise men affirming that You abide in all the elements,
Everfree from death and birth, sing hymns
And dance. Yet we have not even known by hearsay
Of those that have seen and known You."
-Tiruppalliyezhucchi.

91. சிவனெனவே தேறினன்யான் என்றமையா லின்றும்
சிவனவனி வந்தபடிசெப்பின் -- அவனிதனில்
உப்பெனவே கூர்மை யுருச் செய்யக் கண்டமையால்
அப்படியே கண்டாய் அவன்.

Said the saint: "I stood clarified that He is Siva." So even to-day
Siva deigns to come down to earth. To what may this be
Likened? Even as the saltiness in water gets soldified
Into salt Siva too assumes a form from His pervasive
And well-nigh imperceivable formlessness. 91

This verse quotes a line from St.Maanickavaachakar's Tiruvantappakuti.Siva appeared to the saint in a human form. Grace-informed, the saint identified Siva in His form of Guru. Even to-day Siva appears before mellowed souls in their *sakala* state, in the form of a Guru. Sometimes He animates a human Guru and causes him to appear before a ripe soul.

This verse lays stress on the role of Siva that He plays assuming a human form, to claim the mellow souls.

Verses 85 to 91 explicate the thirtyninth verse of the Tiruvuntiyaar which is as follows:

"Siva is not to be pointed out as this or that;
THAT which is omniscicient is this Guru, *unti para!*
He is the Supreme Ens with dangling hair, *unti para!*"

92. அவனிவனாய் நின்ற தவனாருளா லல்ல
தெவனவனாய் நிற்கின்ற தேழாய்--அவனிதனிற்
றோன்றுமரப் புல்லூரி தொல்லுலகி லம்மரமா
யீன்றிடுமோ சொல்லா யிது.

O poor one, it is by Grace, Siva inhabits and activises man.
Who can among men ever act like Siva? In this world
Parasites thrive on trees. Well, tell me, if any parasite,
In this hoary world, can produce the usufruct of its tree? 92

Siva alone is the bestower. Souls thrive thanks to His Grace. It may be said that this world testifies to the fact that the Guru is also a bestower. Even here, it is to be remembered that the bestowal comes from Siva alone. In other words, it comes through the Guru but not from him.

The above verse explicates the fortieth verse of the Tiruvuntiyaar which is as follows:

"He (Siva), in His mercy, became the human soul.

The soul can never become Siva, *unti para!*

The soul is for ever Siva's slave, *unti para!"*

93. முத்தி முதற்கொடிக்கே மோகக் கொடிபடர்ந்
தத்தி பழுத்த தருளென்னுங் -- கத்தியினால்
மோகக் கொடியறுக்க முத்திப் பழம்பழுக்கும்
ஏகக் கொடியெழுங்காண் இன்று.

Over the liana of soul which should yield the fruit of Deliverance
The creeper of Delusion spread and produced figs galore.
If this day, with Grace, the knife, the creeper of Delusion
Be cut and sundered, the fruit of Deliverance
Will be yielded by the upspiralling Primal Liana. 93

Salvation is for soul and not for matter. With brambles and briars, matter obstructs the path of salvation. A myriad distractions and deviations come into being.They should be removed with the help of Grace. Then the soul can come by its goal.

6

94. அகளத்தி லாநந்தத் தாநந்தி யாயே
சகளத்திற் றையலுடன்றோன்றி--நிகளத்தைப்
போக்குவதுஞ் செய்தான்தன் பொன்னடியென் புன்றலைமேல்
ஆக்குவதுஞ்செய்தான் அவன்.

To bestow bliss on me, the formless One, assumed
A form concorporatre with His Consort; He did away with
The fettering chain of my Aanavamala and also placed His
Auric feet on my -- the worthless one's head. 94

Figs are symbolic of pseudo-joys void of splendour. Fig is rightly described as pseudo-podium.

This verse celebrates the greatness of Siva who as Guru confers deliverance.

To grace the soul, Siva deigns to come down concorporate with His Consort. It is by this, His descent, He saves the soul. For this purpose, He assumes, from out of formlessness, a form. This form is His own Grace. But for this descent of Siva, the soul can never gain salvation.St.Maanickavaachakar says:

"Where would I and my chinta, distanced from
The Lord-Master, abide if He of dangling matted hair
And His Consort had not enslaved and ruled me?"

-Tirukkotthumpi, 15

Verse 94 reiterates the message conveyed by the very first verse of the Tiruvuntiyaar.

Verses 93 and 94 explicate the fortyfirst verse of the Tiruvuntiyaar which is as follows:

"Over the soul entitled to the fruit of Moksha, grew
The creeper of Delusion and yielded figs, *unti para!*
Do not eat that fruit, *unti para!*"

95. குற்றமறுத் தென்னையாட் கொண்டருளித் தொண்டனேன்
உற்ற தியானத்துட னுறைவர்--முற்றவரின்
மாட்சியுமாய் நிற்பரியான் மற்றொன்றைக் கண்டிடினக்
காட்சியுமாய் நிற்பார் கலந்து.

Siva did away with my blemishes and rules me. When I,
His servitor, meditate on Him He abides in it as its content.
When my dhyana mellows more and more, He abides in me
As supreme majesty. Even if my dhyana ceases it is Him
And Him alone that I behold everywhere. 95

The blemishes are the three malas. They can be vanquished with the help of Siva alone. Even after the conquest, *praarabha* karma continues to exist. However, the jivan-mukta does not feel affected by it. It is related to his body and not his soul. The soul has to abide in its embodied state as long as praarabdha karma continues. When it ends the soul sheds its mortal coil and is for ever oned with Siva.

The fruit of intense dhyana stops. Thanks to his vision, the freed devotee stands unaffected by Praarabdha Karma. Sanchita Karma gets burnt when the devotee receives diksha (initiation). Aagaamiya Karma is forfended by the chanting of the mystic pentad as ordained. Praarabha Karma is that which the soul should undergo in its allotted life. The jivan-mukta stands liberated even through he continues his earthly existence. When the Praarabdha Karma of a jivan-mukta stands exhausted, he passes away from the world and gains everlasting life.

96. ஆளுடையா னெந்தரமும் ஆளுடையா னேயறியுந்
தாளுடையான் தொண்டர் தலைக்காவல் -- நாளுந்
திருவியலூ ராளுஞ் சிவயோகி யின்றென்
வருவிசையை மாற்றினான் வந்து.

The Lord-Ruler of souls is always the Lord-Ruler; He who is
The omniscient, is the chief Saviour of devotees devoted to
His feet.
This day, the Siva-Yogi of Tiruviyalur did away with
My whirling maelstrom and established me in Godliness. 96

The guru of the author of the Tirukkalitruppatiyaar is Aaludaiya Deva of Tiruviyaloor. He is indeed the Sivaguru, through whose grace our author gained salvation which indeed is the undiminishing wealth.

Verses 95 and 96 explicate the fortysecond verse of the Tiruvuntiyaar which is as follows:

"Entempling in you Siva who pervades Macro and Micro Cosms
Give up your self-acquired wisdom, *unti para!*
Siva is truly the undiminishing wealth, *unti para!"*

97. தூலத் தடுத்த பளிங்கின் துளக்கமெனத்
தூலத்தே நின்று துளங்காமல் --காலத்தால்
தாளைத்தந் தென்பிறவித்தாளை யறவிழித்தார்க்
காளன்றி யென்மா றதற்கு.

The crystal loses its hue through its environmental super-imposition.
Even so is the soul. He saved me from this confusion by
The timely gift of His salvific feet. By His gracious look He burnt embodiment
That fetters. How can I requite this, save by being His slave for ever? 97

"Like the crystal which displays many colours, the soul thinks its nature is displayed in the sense-organs. Then perceiving that the false sense-organs, like the (crystal's) many clours, are different from it, it sees the True and rejects the false as false; and being different from the non-real it becomes dependent upon the True." - Sivagnaanabhotham, Illustratrative. Verse - Translated by Gordon Matthews.

98. இக்கணமே முத்தியினை யெய்திடினும் யானினைந்த
அக்கணமே யானந்தந்தந்திடினும் -- நற்கணத்தார்
நாயகற்கும் நாயகிக்கும் நானடிமை யெப்பொழுது
மாயிருத்த லன்றியிலே னியான்.

Even if I gain moksha this very moment and even if Siva
Grants me Bliss the moment I set my thought on it, how can
I requite His kindness save by remaining unto Him the Lord
Of goodly servitors, and His Consort, a sempiternal slave. 98

Eternal servitorship to Siva is semptiternal freedom for the soul. His servitors ever seek the company of His servitors, and not even the bliss of deliverance. They delight to serve the servitors of Siva. This is their sole goal. Service to Siva and His sevitors is an unexcellable beatitude.

Cf. "O One that wears a chip of the skyey moon! O Eye of Grace
Unto the heptad of great worlds! If I canst not behold You,
Hail You as Father and render You manual service, I desire not
Heavenly life even if I come by it; this is my conviction."

-The Arputatthiruvantaati. 72

99. என்னை யுடையவன்வந் தென்னுடனா யென்னளவில்
என்னையுந்தன் ஆளாகக் கொள்ளுதலால் -- என்னை
அறியப்பெற் றேனிந்த அன்பருக்கே யாளாய்ச்
செறியப்பெற் றேன்குழுவிற் சென்று.

As my Lord-Owner manifested before me, chose to abide
In me and made me His servitor, I have, now, come to know of myself.
Lo, henceforth I am a servitor of His servitors and am made
To thrive in the midst of their holy company. 99

The soul comes to know of itself only when it becomes the recipient of Siva's grace. It knows, when so blessed, that it is the servitor of Siva.

A true devotee seeks to gain the grace of Siva through His devotees. It is through them he desires to know if Siva is pleased to accept him. St.Nampi Aaroorar arived at Aaroor at the behest of Siva. When he was, on his arrival, greeted by the servitors of Siva at Aaroor, he spoke to them thus:

"Will our Father at Aaroor deem even me as a devoted servitor? I beseech you to prevail with Him on my behalf."

Even when the devotee gains the grace of Siva, he seeks to flourish in that beautitude only by companying with the servitors of Siva. It is this holy company which is ever sought after by the jivan-mukta.

The concluding sutra of the Sivagnaanabhotham is as follows:

"When, having washed away the iumpurity which prevents it reaching the sustaining Feet that are like the red lotus-flower, and having joined the company of those who love the Lord, the soul is rid of delusion, it worships as Hara Himself the habit of those who abound in devotion, and His shrines." - Translation by Gordon Matthews.

Verses 97 and 99 explicate the fortythird verse of the Tiruvuntiyaar which is as follows:

"They quaff not the liquor of Gnosis welling up in the body;

They but swill the liquor of delusion, *unti para!*

They are indeed kine gone dry, *unti para!"*

100. சிந்தையிலு மென்றன் சிரத்தினிலுஞ் சேரும்வகை
வந்தவனை மண்ணிடை நாம் வாராமல் -- தந்தவனை
மாதினுட னெத்திறமும் வாழ்ந்திருக்க வென்பதால்
ஏதுசொலி வாழ்த்துவே னின்று.

Lo, He caused His feet to adorn my *chinta* and my head;
He has forfended, once for all, our rebirth. How can I hail
Him and with what words? I will but pray thus: "May He
who is always
Concorporate with His Consort flourish for ever to redeem
all lives." 100

Thus ends this opus with a prayerful blessing. One may ask:

"Who are we to bless the Lord?" True, yet we do bless Siva. St.Maanickavaachakar says:

"O God around whose garlands chafers bombinate!

The celestials bless You that they may flourish;

They cause their manam-s to pay obeisance
To You that they may grow lofty and all others may adore them;
I too, the curlike servitor, adore You
That You may deign to end my wasted breath."

-Tirucchatakkam, 16

The envoi-verse explicates the fortyfourth verse of the Tiruvuntiyaar which is as follows:

"May He who has come to abide alike in my chinta
And soul, flourish, *unti para!*
May He flourish with His bashful Bride, *unti para!*"

Note: The reader may think that the fortyfifth and final verse of the Tiruvuiyaar is not explicated by the Tiurukkalitrumppatiyaar. The Tiruvuntiyaar verse runs thus:

"Lives in the world will undergo enfeeblement of malas
Thanks to this opus of Uyyavanttan's, *unti para!*
Cultivators will realise Truth, *unti para!*"

This verse stands explicated by the ninetysixth verse which is as follows:

"The Lord-Ruler of souls is always the Lord-Ruler; He who is
The Omniscient, is the chief Saviour of devotees devoted to His feet.
This day, the Sivayogi of Tiruviyalur did away with
My whirling maelstrom and established me in Godlinees."

Blessed is (the name) Na Ma Si Va Ya!

Blessed are the Lord's feet!

திருவியலூர் உய்யவந்த தேவநாயனார் அருளிச் செய்த திருவுந்தியார்

1. அகளமா யாரும் அறிவரி தப்பொருள்
சகளமாய் வந்ததென் றுந்தீபற
தானாகத் தந்ததென் றுந்தீபற.

TIRUVUNTIYAAR INDITED BY TIRUVIYALUR UYYAVANTA DEVA NAAYANAAR

The formless Ens that is incomprehensible to any
Deigned to manifest in form, *unti para!*
Granted Grace of its own accord, *unti para!* 1

Lord Siva who is formless has a form as well as a formless form. He is also beyond these. He assumes the form of a guru to grant Grace unto the soul that has achieved *iruvinai-oppu*. Siva's descent is hailed as *Satthi-Nipaatam*. Roughly speaking, iruvinai-oppu is the balancing of deeds.

Even the supremely evolved soul cannot demand the Grace of God, as of right. Siva, in His infinite mercy, confers it on the soul.

2. பழக்கந் தவிரப் பழகுவ தன்றி
யுழப்புவ தென்பெ ணே யுந்தீபற
ஒரு பொரு ளாலேயென் றுந்தீபற.

Dear chit, why do you muddle without habituating
Yourself to get rid of objects, *unti para!*
The one and only Ens abides, *unti para!* 2

In this verse, the heart is addressed as 'dear chit'. Good living stands imperilled by bad habits. It is not easy to overcome the tyranny of habits. The only way to get rid of bad habits is by the steadfast pursuit of habits that spell good. Said Erasmus: "Clavus clavo pellitur consuetudo consutudine vinaitur." (A nail is driven out by another nail, habit is overcome by habit.)

Acts become habits and habits are the stuff of character. And character is destiny. So cultivate soul-uplifting habits.

3. கண்டதைக் கொண்டு கரும முடித்தவர்
பிண்டத்தில் வாரா ரென் றுந்தீபற
பிறப்பிறப் பில்லை யென் றுந்தீபற.

They that by gained vision fulfilled
Their task will not get reborn, *unti para!*
Birth and death, they have beyonded, *unti para!* 3

Vision is gained through the salvific presence and precept of the guru.

4. எங்ங னிருந்ததென் றெவ்வண்ணஞ் சொல்லுகேன்
அங்ங னிருந்ததென் றுந்தீபற
அறியும் அறிவதன் றுந்தீபற.

How can I at all articulate how it was?
It was so, even so, *unti para!*
It was knowledge beyond knowledge, *unti para!* 4

The message is this. The bliss of deliverance is ineffable.

"This I know not to set in speech...

I cannot know or contain the sea-change

caused to me...

I cannot comprehend how He graced me."

-St.Maanickavaachakar, Tiruvantappakuti.

5. ஏகனு மாகி யனேகனு மானவன்
நாதனு மானானென் றுந்தீபற
நம்மையே யாண்டானென் றுந்தீபற.

He is the One who became the many;
He is the Lord-Master, *unti para!*
Lo, He did rule us, *unti para!* 5

Lord Siva is One only, it is His oneness which pervades all.

Cf. "He is the Lord who is One only; He pervades earth,
Water, fire, life-giving air, extensive ether,
Chandra, Surya and discerning soul. He stands
As the Many: the seven worlds, the ten directions and all else.
These we will hail and play Tholl-Nokkam."

-St.Maanickavaachakar.

6. நஞ்செயலற்றிந்த நாமற்ற பின்நாதன்
தன்செயல் தானேயென் றுந்தீபற
தன்னையே தந்தானென் றுந்தீபற.

When ego-bred deeds die and we lose ourselves
Then everything is wrought by the Lord, *unti para!*
Lo, He gave unto us His very self, *unti para!* 6

The soul is saved when it gives up its I-ness and My-ness.

Cf. "... ... ... if one be
Deedless and if one is oned with THAT, the Lord
Will inhabit one's body and owning it

As His, will Himself eat, slumber, walk forth
And perform all types of acts, abolishing
All difference and thus make that one none
But Himself; thus is transmutation wrought.
This is Siva-Bhoga immatchable."

-Unmai Neri Vilakkam, St.Umapati.

7. உள்ள முருகி லுடனாவ ரல்லது
தெள்ள வரியரென் றுந்தீபற
சிற்பரச் செல்வரென் றுந்தீபற.

When the soul melts He is one with it.
He is unknown until then, *unti para!*
He is the opulent One of the Empyrean, *unti para!* 7

The Lord remains unknown to the hard-hearted. St.Tirugnaanasambandhar says: "Ullam urukil utanaavar..." (He is one with the soul that melts.)The Lord of the Empyrean is the God of Gnosis.

8. ஆதாரத் தாலே நிராதாரத்தே சென்று
மீதானத் தேசெல்க வுந்தீபற
விமலற் கிடமதென் றுந்தீபற.

Through the Aadhaaras reach the Niraadhara
To abide at Medaanam *unti para!*
That indeed is the abode of the Ever-free One, *unti para!* 8

The Aadhaaras are six in number and it is through these the Kundalini Sakti should spiral up to reach and abide at Meedaanam--the centre of plentitude. This goal is achieved through Siva-Yoga.

The Meedaanam is beyond the Aadhaaras. Its locus is twelve inches above the cranium. It is neither physical nor metaphysical. It is extra-physical, spiritual. It is likened to a thousand-petalled lotus where

Siva abides which is why St.Maanickavaachakar calls Siva Taamaraicchaivan.

"Worshipping the appropriate God at centres

Ascend above;

There the cranial region is where Sakti and Siva reside

Shedding Sixteen Kalas of Mystic Moon;

Ascend yet beyond.

There lies the region of Effulgent Light;

Yet above it is bliss

Defying speech and thought." - Tirumantiram, 709.

"Aadhaara Yoga consists in worshipping the appropriate God at each of the centres, and ascending them one after another.In the Sahasraara region eventually to be reached, Sakti and Siva with the sixteen kalas (abide) in the mystic moon. Ascending still beyond is Gnaana, the high divine. Yet beyond this is unalloyed bliss, defying speech and thought, and which is reached through Niraadhaara Yoga.

"Each of the successive Aadharas (Chakras) has its presiding deity -- in muladhaara Brahma; in svatishtaana Vishnu; in manipuraha Rudra; in anaahata Mahesvara; in visuddhi Sadasiva, in aagngnaa the apara bindu; in sahasraara paranaada Sakti and Siva. Still beyond are the Parabindu, the Paranaada, Parasakti and Parasiva and finally there is the Space. Thus, in effect, the centres are eleven in number. Only the first six are known as Aadhaaras or centres,and piercing them by Kundalini yoga and reaching the seventh is known as Aadhaara Yoga. When the praana ascends further beyond to the next four centres above the seventh, they are known as Sthaanas. When praana reaches the Paraaparam in the Space this is known as 'Dvaadasaanta' or the Twelth End. Praana's ascension beyond Sahasraara to the Dvaadasaanta Space is known as Niraadhaara yoga."

Translation and Notes by Dr.B.Natarajan.

9. ஆக்கிலங் கேயுண்டாய் அல்லதங் கில்லையாய்ப்
பார்க்கிற் பரமதன் றுந்தீபற
பாவனைக் கெய்தாதென் றுந்தீபற.

That which manifests ceases to be when not duly pursued.
When analysed It rests not on Aadharas, *unti para!*
It is beyond mentation, *unti para!* 9

What manifests during Siva-Yogic meditation, on a sudden disappears when it is snapt. The divine manifestation is not at all dependent on the Aadhaaras. It is not within the province of bhavana (mentation), but is something to be gained through Soham bhavana (meditation sustained by Siva-Sakti).

10. அஞ்சே அஞ்சாக அறிவே அறிவாகத்
துஞ்சா துணர்ந்திருந் துந்தீபற
துய்ய பொருளீதென் றுந்தீபற.

The pentad is the mystic pentad; knowledge that gains it is Gnosis;
Slumber not poised in mala, *unti para!* 10
This indeed is the immaculate Ens, *unti para!*

The mystic pentad is Si Va Ya Na Ma. It is compositely symbolic of Siva, Sakti, Soul, Maya and Mala. It must be chanted and meditated upon as ordained.

Slumber is loss of consciousness. It is caused by Paasam (Aanava Mala) Sivam is immaculate, impeccable, pure and perfect.

11. தாக்கியே தாக்காதுநின்றதோர் தற்பரம்
நோக்கிற் குழையுமென் றுந்தீபற
நோக்காமல் நோக்கவென் றுந்தீபற.

Unaffected Sivam pervades all as the peerless Self-Existent;
Its form vanishes when soul essays to see, unti para! 11
Behold It not by yourself but through Grace, unti para!

One can behold Siva only by His Grace. Self-effort will end up in stultification. Envision Siva with the God-given eye.

12. மூலை யிருந்தாரை முற்றத்தே விட்டவர்
சாலப்பெரியரென் றுந்தீபற
தவத்திற் றலைவரென் றுந்தீபற.

He placed the cornered soul in the open;
He is great, immeasurably great, *unti para!*
He is the Lord-Chief of tapas, *unti para!* 12

Five are the states of the soul, they being wakefulness (awareness), dream-state, dreamless sleep, temporary inconscience and protracted inconscience. These states typify the soul's partial or total nescience. From such murky plights Siva retrieves the soul and blesses it. Siva is indeed the true God, the Inculcator of tapas, who according to Saiva Siddhanta is to be gained through charya, kriya and yoga leading to Gnosis.

13. ஓட்டற்று நின்ற வுணர்வு பதிமுட்டித்
தேட்டற் றிடஞ்சிவம் உந்தீபற
தேடும் இடமதன் றுந்தீபற.

Consciousness should cease roving and merge with Siva;
He is not gained by soul's search, *unṭi para*!
He is not reached by self-will, *unti para!* 13

Mind (Consciousness) by its very nature flits from place to place. Such is the attraction of the external world which is full of fugitive pleasures. When the soul relishes the omnipresence of Siva, it gains Him by His Grace. Questing ceases when the indwelling Siva stills the commotion of the soul. St.Maanickavaachakar hails the hallowed feet of Siva -- the King of all entia --, which in mercy forfend the fall of the soul into agitation.

14. கிடந்த கிழவியைக் கிள்ளி யெழுப்பி
உடந்தை யுடனேநின் றுந்தீபற
உன்னையே கண்டதென் றுந்தீபற.

The Guru causes the dormant Siva-Sakti to arise;
Stand willingly oned with It, *unti para!*
Then Siva beholds you and holds you, *unti para!* 14

But for Guru's grace one will not become aware of the indwelling power (Siva-Sakti) though It abides in one beginninglessly. It is Guru's initiation that is the eye-opener. From then on, one should follow the way revealed by Siva-Sakti. In due time, Siva claims the soul and steeps it in bliss.

15. பற்றை யறுப்பதோர் பற்றினைப் பற்றிலப்
பற்றை யறுப்பரென் றுந்தீபற
பாவிக்க வாராரென் றுந்தீபற.

Cling to that Desire that does away with all desires;
Then think not of the achievement as yours, unti para!
God is not gained by mentation, unti para! 15

Desire is the activising force. It also can debilitate. Too many desires distract one from the goal to be achieved. Tiruvalluvar says: "Desire the desire of Him who is without desire; in order to renounce desire, desire that desire. " When the soul's ultimate desire is actualised, it should no longer gloat over it. It is self-effacement that causes the self to merge with the universal self whose perennial Bliss is now become the blessed lot of the self. This Bliss enures for ever.

16. உழவா துணர்கின்ற யோகிகள் ஒன்றோடுந்
தழுவாமல் நிற்பரென் றுந்தீபற
தாழ்மணி நாவேபோல் உந்தீபற.

Yogis come by realization without fretting;
They stand unattached to worldly things, *unti para!*
Like the tongue of a bell placed on the floor, *unti para!*

Fretting and fuming are but indicants of mere sound and fury. These lead to fruitless and futile endeavour. Effort, no doubt, is good, but effort is not all. A bell can be tolled only when it is hung. If it is placed on the floor, it will remain silent. Noise annoys. It is silence that tells. It is Grace that confers the ultimate beatitude.

17. திருச்சிலம்போசை யொலிவழியே சென்று
நிருத்தனைக் கும்பிடென் றுந்தீபற
நேர்பட அங்கேநின் றுந்தீபற.

Pursue the path of the Divine Anklets' sound
And adore the Dancer, *unti para!*
Thither get poised in Grace abounding, *unti para!* 17

The sound of Siva's Anklets is supremely sonic and beckons the mellowed soul to His Feet. It is by Siva's dance, the cosmos is evolved, sustained and resolved.The Dancer also resorts to concealment, but ultimately confers Bliss. The soul must get established in His Grace which is peace unsurpassable.

18. மருளும் தெருளும் மறக்கும் அவன்கண்
அருளை மறவாதே உந்தீபற
அதுவேயிங் குள்ளதென் றுந்தீபற.

In Grace, nescience and parviscience will perish;
Never forget the grace of Grace, *unti para!*
That alone is the sustainer, *unti para!* 18

Cf. "It is Grace that rules all the worlds; if the Grace of the Lord
Deigns to snap the cycle of transmigration, I will by the grace
Of Grace, be destined to behold the True Ens;
For ever it is Grace which is to me all things."

-St.Peyaar's Arputatthiruvantaati, 9.

19. கருதுவ தன்முனங் கருத்தழியப் பாயும்
ஒருமகள் கேள்வனென் றுந்தீபற
உன்ன அரியனென் றுந்தீபற.

He leaps into the Grace-induced thought to undo thoughts;
He is the Consort of peerless Sakti, *unti para!*
He is beyond human thought, *unti para!* 19

That alone is salvific thought which is Grace-induced. All else is thought that fetters. Siva is beyond the ken of words as well as thought.

20. இரவு பகலில்லா இன்ப வெளியூடே
விரவி விரவிநின் றுந்தீபற
விரைய விரையநின் றுந்தீபற.

In the blissful expanse beyond night and day
Be oned with Him totally, *unti para!*
In all-quickening celerity, *unti para!* 20

The blissful expanse beyond day and night is known as Parama Aakaasam (the Ether of the Empyrean). The unflawed soul is reckoned as Para Aakasam.

Night is forgetfulness; day is partial consciousness. The soul must merge in the all-pervasive Siva-consciousness. This divine occurrence resents cunctation.

In the blissful state, the soul knows neither murk nor partial light. It is a state of divine frenzy.

Cf. "I know not me as myself; also do I not know when
Day becomes night. He that transcended manam
And word, made me a mighty mad man. He owns
A wrathful and immense Bull. O Emprean Effulgence!
I know not the chicanery, the Brahmin abiding at
The eternal and sacred Perunturai had wrought."

-Uyir Unni-p-Patthu, 3.

21. சொல்லும் பொருளும் சொல்லா தனவுமங்
கல்லனாய் ஆனானென் றுந்தீபற
அம்பிகை பாகனென் றுந்தீபற.

He is not to be apprehended by words, their import
And things non-existent, *unti para!*
He is concorporate with His Consort, *unti para!* 21

Exempla of things non-existent are the horns of a hare, the skyey lotus, the son of a nullipara etc.

Siva is ever concorporate with His Sakti and through Sakti, He is linked with all entia. The second sutra of the Sivagnaanabhotham says: "He is one with the souls; He is apart from the souls; He is both one with and apart from the souls. He abides everlastingly in inseparable union with His Sakti to cause the souls to get embodied and disembodied in keeping with their twyfold Karma."

22. காற்றினை மாற்றிக் கருத்தைக் கருத்தினுள்
ஆற்றுவ தாற்றலென் றுந்தீபற
அல்லாத தல்லாவென் றுந்தீபற.

Control breathing; that indeed is skill which merges
Thought with Siva-consciousness, *unti para!*
All else is unabiding, *unti para!* 22

The breath-control here spoken of is part of the practice of Siva-Yoga. A single intake of breath can sustain a Siva-Yogi for many months. The more one breathes in and breathes out, the less is his life-span. Breath-control helps to come by single-pointed concentration. The mind becomes stilled; it gets poised in Siva-consciousness. If this be not achieved all else is nought.

23. கள்ளரோ டில்ல முடையார் கலந்திடில்
வெள்ள வெளியாமென் றுந்தீபற
வீடு மெளிதாமென் றுந்தீபற.

If with the Thief the embodied soul merges
It becomes the infinite expanse, *unti para!*
Deliverence is gained with ease, *unti para!* 23

The Thief is Siva. He is the Stealer of hearts. St.Tirugnaana - sambandhar hails Siva as "Ullam Kavar Kallvan" (the Purloiner of hearts). Sri Rudram affirms thus: "Taskaraanaam Pataye Namaha" (Obeisance to the Chief of larceners). He is described as a Thief as He always acts concealed.

'Vella Veli' is Parama Aakaasam.

24. எட்டுக் கொண்டார் தமைத் தொட்டுக்கொண்டே நின்றார்
விட்டா ருலகமென் றுந்தீபற
வீடே வீடாகுமென் றுந்தீபற.

They that stand oned with the Ashtamurti
Are truly the renouncers of the world, *unti para!*
Such renunciation is indeed Moksha, *unti para!* 24

Siva is Ashtamurti. He is the five elements, the sun, the moon and the soul. The God of Saiva Siddhantam is known as Ashtamurti. He is also hailed as Ammai Appar (the Mother-Father).The Tryambaka Mahamantra hails Him as Ammai-Appar. Kalidasa is never tired of invoking the Ashtamurti,.

25. சித்தமும் தீய கரணமுஞ் சித்திலே
ஒத்ததே யொத்ததென் றுந்தீபற
ஒவ்வாத தொவ்வாதென் றுந்தீபற.

Pasutva and vile instruments, should become
Sivatva and Siva-karaṇas, *unti para!*
Nought else but this is concord, *unti para!* 25

The word chittam stands for pasutvam -- the fettered state of the soul. Vile instruments are the instruments of action, sense and the inner sensoria which fetter the soul. These should get divinized. When the soul attains iru-vinai-oppu (the balancing of deeds), harmony ensues and the soul becomes eligible for securing Grace. Otherwise, Pandemonium prevails.

26. உள்ளும் புறம்பும் நினைப்பறி னுன்னுள்ளே
மொள்ள அமுதமாமென் றுந்தீபற
முளையாது பந்தமென் றுந்தீபற.

If the inner and the outer are obliterated
The immeasurable Nectar wells up, *unti para!*
Re-birth will cease, *unti para!* 26

God is all-pervasive. He indwells all things. He is also beyond all things. If divisive knowledge ceases, He wells up as Nectar which confers immortality.

27. அவிழ விருக்கு மறிவுட னின்றவர்க்
கவிழுமிவ் வல்லலென் றுந்தீபற
அன்றி அவிழாதென் றுந்தீபற.

To them that are knowledged in detachment
The fettering misery ceases, *unti para!*
Otherwise, misery will reign, *unti para!* 27

Attachment leads to bondage.Renunciation confers deliverence.

28. வித்தினைத் தேடி முளையைக் கைவிட்டவர்
பித்தேறி னார்களென் றுந்தீபற
பெறுவதங் கென்பெணே யுந்தீபற.

Questing after seed, they gave up the sprout;
These are truly demented, *unti para!*
O my chit, what will these come by, *unti para!* -28

Seed is Siva; Sprout is Sakti (Grace). Why go in quest of the seed when it has sprouted. Is this not sheer madness? Yet, there is no sprout without seed.

29. சொல்லு மிடமன்று சொல்லப் புகுமிடம்
எல்லை சிவனுக்கென் றுந்தீபற
என்றால் நாம் என்செய்கோம் உந்தீபற.

It is ineffable; if taught by His Grace
You will reach the bourne, *unti para!*
Of what avail are our efforts, *unti para!* 29

God is reached through God's Grace only. Even if spiritual love is of no avail, what can human knowledge achieve at all?

30. வீட்டி லிருக்கிலென் னாட்டிலே போகிலென்
கூட்டில்வாள் சாத்திநின் றுந்தீபற
கூடப்படாததென்றுந்தீபற.

Of what avail is life domestic or ascetic?
Can you wield the sword of Gnosis, *unti para!*
Otherwise divine merger happens not, *unti para!* 30

Siva is described by St.Maanickavaachakar as "Gnana Vaall Yentum Aiyar" (The lofty One who bears the sword of Gnosis).

Even to wield a sword of steel one needs practice. One can take up the sword of Gnosis only when one is blessed by Siva.

This verse teaches us that Siva can be gained by a householder as by an ascetic. However one should be spiritually equipped. This comes as a gift from Siva.

31. சாவிபோம் மற்றைச் சமயங்கள் புக்குநின்
றாவி யறாதேயென் றுந்தீபற
அவ்வுரை கேளாதே யுந்தீபற.

Do not cultivate other faiths which are chaff
And waste your life, *unti para!*
Listen not to their words, *unti para!* 31

Many faiths are goalless. Such soulless faiths frighten their followers into pseudo-obedience. Many of them adore sexual life. According to John Milton, even angels indulge in sex. Raphael speaks to Adam thus:

"...Let it suffice thee that thou know'st
Us happy, and without love no happiness.
Whatever pure thou in thy body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joint or limb, exclusive bars;
Easier than air with air, if spirits embrace,
Total they mix, union of pure with pure
Desiring, nor restrained conveyance need
As flesh to mix with flesh, or soul with soul."

I feel sad to relate that the Vaishnavite commentaries glorify sex-life excessively.

Many faiths know not of the difference between Moksha (true Heaven) and Swarga (Paradise). In Moksha the disembodied soul merges with God and enjoys bliss which is not at all physical joy.

Again, for many faiths, Heaven is a spatial concept. True Heaven is beyond space and time. This concept is unknown to the many alien faiths. Theirs is a Heaven conditioned by space and time.They know not what infinity is.

Saivism, I affirm in all humility, is superior to all other faiths including Vaishnavism. Tiruvalluvar says that sexual enjoyment is greater than the joy which characterises Taamarai-k-Kannaan Ulaku (Vaikuntam). Tiruvalluvar would not dare, in this context, refer to Kailaasam, the Adode of Siva who burnt to ashes Manmata-- the god of Love.

32. துரியங் கடந்தவித் தொண்டர்க்குச் சாக்கிரம்
துரியமாய் நின்றதென் றுந்தீபற
துறந்தா ரவர்களென் றுந்தீபற.

Unto the servitors who have beyonded Turiya
Their very wakeful state is Turiya, *unti para!*
These are verily the renouncers, *unti para!* 32

The word Turiya occurring in the first line refers to human perception/knowledge. In the second line the word stands for Bliss. (parabhoga).

A jivan-mukta is one who stands liberated while yet alive. He too will have to undergo Praarabdha, though so far as he is concerned, Sanchitha and Aagaamiya have ceased. He undergoes Praarabdha unaffected. Even in his state of jaagra (awareness / wakefulness) he is in a transcendental state. Having renounced the mundane world, he is ever poised in Siva-consciousness. His is the abiding joy.

"Renounce and enjoy" affirms the Isa Upanishad.

33. பெற்றசிற் றின்பமே பேரின்ப மாமங்கே
முற்ற வரும்பரி சுந்தீபற
முளையாது மாயையென் றுந்தீபற.

In that state even physical pleasure
Will enure as endless bliss, *unti para!*
Maya will not germinate, *unti para!* 33

The bodily instruments of a jivan-mukta have ceased to be physical in a peculiar sense. They are like unto Siva's. In moksha the soul merges with Siva in its disembodied state.

It is from Maya the soul comes by its body, instruments etc. As body and its constituents are no more when the soul merges with Siva, the *mukta* is said to have transcended Maya.

34. பேரின்ப மான பிரமக் கிழத்தியோ
டோரின்பத் துள்ளானென் றுந்தீபற
உன்னையே யாண்டானென் றுந்தீபற.

Siva is twinned with His Consort
In one unending bliss, *unti para!*
It is He who redeemed and rules you, *unti para!* 34

Siva and Śakti (Grace) are inseparable even as the sun and its rays are inseparable. God is one only. Yet he displays a twosomness, in His infinite mercy.

The sun remains where it is, its rays reach and help us in innumerable ways. Siva establishes contact with all entia through His Sakti/ Grace. His redemption of the fettered soul is through His Consort (Bhirama-k-Kizhatthi). Kizhatthi is Proprietrix, the rightful owner. Tamil and Sanskrit hold that all powers (sakti-s) are feminine.

35. பெண்டிர் பிடிபோல வாண்மக்கள் பேய்போலக்
கண்டாரே கண்டாரென் றுந்தீபற
காணாதார் காணாரென் றுந்தீபற.

Women and men possessed behave as by the ghost bidden;
Even so the souls possessed by Siva, *unti para!*
They know nought who know not this, *unti para!* 35

A person possessed by the ghost has no volition of his own. Even so, a soul enslaved by Siva, stands denuded of its will. It is not called upon to exercise reason or ratiocination. When Siva leads the soul follows. The Lord guards; none can bargain for a better guardian. He that cannot comprehend this is truly an ignoramus.

36. நாலாய பூதமும் நாதமும் ஒன்றிடின்
நாலாம் நிலையாமென் றுந்தீபற
நாதற் கிடமதென் றுந்தீபற.

If Wind, the fourth element and the Word get oned
That indeed is Nirmala Turiya, *unti para!*
It is truly the Abode of Lord Siva, *unti para!* 36

The Wind is Praanavaayu (life-breath). The Word is Om (AUM). Om is established in the Mulaadhaara. The Wind and the Word merge in the Brahmarantra, the invisible locus 'twelve inches' above the Cranium. It is the Meedaanam, the Adobe of Siva who is hailed as 'Kapaala Appanaar' by St.Appar. Kapaalam is Cranium; Appanaar is the Father.

St.Appar also hails Him as "Talaimelaan', the One poised above the Cranium.

37. சென்ற நெறியெல்லாம் செந்நெறி யாம்படி
நின்ற பரிசறிந் துந்தீபற
நீசெயல் செய்யாதே யுந்தீபற.

Proceed on your ways making them righteous
By the grace of Grace, *unti para!* 37
Give up doership when you act, *unti para!*

Man must act and act in the living present. However his acts must be informed by Grace. He must not act impelled by self-will.

8

38. பொற்கொழுக் கொண்டு வரகுக் குழுவதென்
அக்கொழு நீயறிந் துந்தீபற
அறிந்தறி யாவண்ண முந்தீபற.

Why till with auric ploughshare to raise 'Varaku'?
Learn the user of the ploughshare, *unti para!*
Learn that and unlearn all else, unti para! 38

Varaku (common millet) is a minor cereal and is symbolic of petty, picayune, phenomenal benefits. Auric ploughshare represents Grace. Put it to proper use and gain Siva.

39. அதுவிது வென்னா தனைத்தறி வாகும்
அதுவிது வென்றறிந் துந்தீபற
அவிழ்ந்த சடையானென் றுந்தீபற.

Siva is not to be pointed out as this or that,
THAT which is omniscient is this Guru, *unti para!*
He is the Supreme Ens with dangling matted hair, *unti para!* 39

Siva is not gained by empirical knowledge. He is Gnosis. To claim the mellowed soul, He comes in the form of a Guru. Siva-guru is truly an incarnation of Siva's Grace.

Siva's dangling (spreading) hair is symbolic of His infinite knowledge.

40. அவன் இவன்ஆனது அவன்அருளால் அல்லது
இவன் அவன் ஆகானென் றுந்தீபற
என்றும் இவனேயென் றுந்தீபற.

He (Siva) in His mercy became the human soul;
The soul can never become Siva, *unti para!*
The soul is for ever Siva's slave, *unti para!* 40

"Avan' is Siva. "Ivan' is the soul. Aavn can become Ivan but not vice versa.

The word 'became' occurring in this verse does not mean actual becoming. It looks as though that Siva has become the human soul. Siva is Siva and soul is soul. Soul lives pervaded by Siva. So, it is for ever the slave of Siva.

41. முத்தி முதலுக்கே மோகக் கொடிபடர்ந்து
அத்தி பழுத்ததென் றுந்தீபற
அப்பழ முண்ணாதே யுந்தீபற.

Over the soul entitled to the fruit of Moksha, grew
The creeper of Delusion and yielded figs, *unti para!*
Do not eat that fruit, *unti para!* 41

Fig is symbolic of nescience which breeds desires galore resulting in endless transmigration.

42. அண்ட முதலா மனைத்தையு முட்கொண்டு
கொண்டத்தைக் கொள்ளாதே யுந்தீபற
குறைவற்ற செல்வமென் றுந்தீபற.

Entempling in you Siva who pervades Macro and Micro cosms
Give up your self-acquired wisdom, *unti para!*
Siva is truly the undiminishing wealth, *unti para!* 42

To gain Siva, one must give up all else. The attachment of the self for its acquisition is of no avail. The individual self should seek the Universal Self through Grace.

It is Siva who consitutes the true Wealth which abides for ever. (Choose not the never-lasting but the everlasting.)

43. காயத்துள் மெய்ஞ்ஞானக் கள்ளுண்ண மாட்டாதே
மாயக்கள் ளுண்டாரென்றுந்தீபற
வறட்டுப் பசுக்களென் றுந்தீபற.

They quaff not the liquor of Gnosis welling up in the body;
They but swill the liquor of Delusion, *unti para!*
They are indeed kine gone dry, *unti para!* 43

44. சிந்தையி னுள்ளுமென் சென்னியி னுஞ்சேர
வந்தவர் வாழ்கவென் றுந்தீபற
மடவா ளுடனேயென் றுந்தீபற.

May He who has come to abide alike in my chinta
And soul, flourish, *unti para!*
May He flourish with His bashful Bride, *unti para!* 44

Chinta, according to David Buck, is mind-heart. Siva always indwells the soul. However His presence is felt only by and through His Grace. So, the blessed soul should hail both Siva and His Grace.

45. வைய முழுதும் மலக்கயம் கண்டிடும்
உய்யவந் தானுரை யுந்தீபற
உண்மை யுணர்ந்தாரென் றுந்தீபற.

Lives in the world undergo enfeeblement of malas
Thanks to this opus of Uyyavantaan's, *unti para!*
Cultivators will realise Truth, *unti para!* 45

The term 'malakayam' lends itself to misinterpretation. A few think that the word kayam means tank or a vast sheet of water like a sea. They then come to the conclusion that this opus will help its cultivators cross the sea of birth and death. Kayam is the Tamilised form of the Sanskrit word Kshayam which means diminution, enfeeblement etc.

Since passam has no beginning, it cannot have an end. It is said Aanavamala persists in the State of Moksha too. There it helps the soul by its non-interference to enjoy the Bliss bestowed by Siva.

Publication History

The text of the fourteen Meykanda Sastras was first published in 1866. (1) Siva Sri Madurainaayakam Pillai was the editor. This edition formed the base for the subsequent editions.

In 1871 (2) was published an edition of the Tiruvuntiyaar with the commentary of Sitrambala Tambiran who was also known as Sivappirakaasar. This work was also reprinted more than once.

In 1874-75 (3) an edition of the Tirukkalitruppatiyaar with its commentary appeared. This too was reprinted more than once.

Under the supervision of Poovai Kalyanasundara Mudaliyaar an edition of the Tiruvuntiyaar with the commentary of Sivappirakaasar (1892) appeared. (4) In the same year, Mudaliyaar supervised the edition of the Tirukkalitruppatiyaar which appeared with its commentary (5) by Sivappirakaasar.

In 1897, Kaanchi Nagalinga Mudaliyaar published all the fourteen sastras with their commentaries. (6)

I have with me a copy of the work which contains theTiruvuntiyaar and ten other sastras. This work was published in 1892. I received this copy which was in the possession of Siva Sri Krishna Iyer (the father of the late-lamented Sivaraman, the world-renowned Saiva Siddhanti). In this copy Iyer has noted as follows: "In 1898 appeared nine of the Sastras. This edition does not include the Unmai Neri Vilakkam and the Tiruvarutpayan. This work was published by Sundaresamurti / Murukesa Mudaliyaar." (7)

In his edition of the Tirukkalitruppatiyaar (1962) M.Arunachalam refers to a work of 1899 entitled "Saiva Siddhanta Satthiram Patinaankin Mulam'. (8) This was published by K.Kuppuswamy Mudaliyaar.

Aalaala Sundaram Pillai's edition of the Tiruvuntiyaar and the Tirukkalitruppatiyaar with his commentaries was published by Pillai himself in 1918. (9) In fact the year of publication is not mentioned in this edition. However this work was reprinted in 1999 by Kaanchi Aalaala Sundaram Pillai Trust. In this reprint the year of the first edition is mentioned as 1918.

In 1928, the South India Saiva Siddhanta Works Publishing Society, Tinnevelly Ltd.(Kazhakam) brought out an edition of all the fourteen sastras. This work which contains the text only, contains an introduction by K.Subramanya Pillai and this covers 73 pages. (10) A reprint of this work was published in 1972.

In 1934 appeared the work entitled 'Saiva Siddhanta Saathiram Mulamum Uraiyum'. (11) This is a significant edition.Truly speaking Anavarata Vinaayakam Pillai was the editor, though it is not explicitly so stated.The commentaries of Sivappirakaasar on the Tiruvuntiyaar and the Tirukkalitruppatiyaar are included in this work. The note at page 28 is significant. It says that the commentator of the Sivappirakaasam who goes by the name Sivappirakaasar is different from the commentator of the Tiruvuntiyaar and the Tirukkalitruppatiyaar, who also bears the name Sivappirakaasar.

In 1938 appeared a very significant work entitled 'Meykanda Nulkall'. (12) This contains the prose version of all the Sastras, by K.Subramaniya Pillai. The copyright of this work now belongs to the Dharmapuram Aadheenam. The Aadheenam has reprinted this prose version a number of times. The prose versions of the Tiruvuntiyaar and the Tirukkalitruppatiyaar were reprinted by the Kazhakam in 1988 and 1999.

The second editon of item 11 appeared in 1940. (13) The role played by M.Arunachalam in the production of this edition is significant. This edition contains old paraphrases in lieu of the commentaries of Sivappirakaasar for both the Tiruvuntiyaar and the Tirukkalitruppatiyaar. The text of the Tukalarubhotham which formed part of the first edition is omitted in this edition.

In 1942, the Dharmapuram Adheenam published the work titled 'Meykanda Saathiram' which contains the texts of the fourteen Sastras. (14) Reprints of this work appeared in 1956 and 1988.

In 1951, the Tiruvaavaduthurai Aadheenam published the first part of the Meykanda Saathiram. This contains the text of the Tiruvuntiyaar with the commentary of Sivappirakaasar. (15)

The work called 'Tiruvuntiyaar-Tirukklitruppatiyaar Urai' was published in 1951. (16) This work contains commentaries and notes as compiled by Srimad Mutthukumara Tambiran of Suriyanaar Koyil Aadheenam. The commentaries contained in this edition are referred to as old commentaries. However the text and the commentary relating to verses 2,3, 61, 62 and 95 to 100 of the Tirukkalitruppatiyaar are missing in this edition.

'Tiruvuntiyaar Telivukkatturai' was published in 1954 by the Tiruvaavaduthurai Aadheenam. (17) The commentator is the famous Saiva Siddhanta Scholar Sri. T.A.Srinivasachariyar. It should be mentioned here that no commentary of the Tiruvuntiyaar appeals to the beginner as this one.

"Tirukkalitruppatiyaar-Vilakkakkatturai' by T.A.Srinivasachariyar appeared in 1954. (18) The Tiruvaavaduthurai Aadheenam, I respectfully submit, did well to bring out this edition. The Aadheenam, it is my respectful submission, should reprint all the works of T.A.Srinivasachariyaar.

The text with an English translation of the Tiruvuntiyaar (19) by B.Natarajan was published in 1958, by Kaasi Matam, Tiruppanandal. B.Natarajan is more famously known as the translator of the Tirumantiram.

In 1962, the Saiva Siddhanta Maha Samajam brought out an edition of the Tirukkalitruppatiyaar with its 'Pazhaiya Anubhuti Urai.' (20) This is a very valuable edition. Credit goes to M.Arunachalam for having unearthed this old commentary and brought it to light.

In 1966, the Samajam published the Tiruvuntiyaar with its prose version by K.Vajravel Mudaliyaar. This was sold at thirty paise per copy. The introduction to this work contains valuable material.

Kazhakam brought out in a single volume the Tiruvuntiyaar and the Tirukkalitruppatiyaar in 1967 with their commentaries. (22) P.Ramanatha Pillai edited this volume. At page 5 he says that the name of the commentary of the Tiruvuntiyaar is not known. Actually this commentary was already included in the Samajam edition. Vide item 13. The commentary of the Tirukkalitruppatiyaar contained in this edition is the same as the one in item 13.

To the reprint of item 9, Tiru R.Mutthukumaraswamy, the Managing Director of Kazhakam, has contributred a laudatory prefatory article. In this he makes mention of K.Maasilaamani Desikar as the one who had indited a commentary on the Tiruvuntiyaar in 1968. (23) I have not seen this work, and so I cannot supply any detail concerning this work.

In 1969, the Tiruvaavaduthurai Aadheenam brought out an edition of the Tiruvuntiyaar and its two commentaries. (24) The first one is by Sivappirakaasar. The second one is an anonymous work.

The above-mentioned Aadheenam published an edition of the Tirukkalitruppatiyaar in 1969, (25) with a couple of commentaries. The first one is by Sivappirakaasar and it is not known who the author of the second one is. The editor of items 23 and 24 is T.S.Meenakshisundaram Pillai and his introductions contain very valuable material.

"Tiruvuntiyaar 'Teliporull Vilakkam' by Vajravel Mudaliyaar was published by the Tiruvaavaduthurai Aadheenam in 1974. (26) The commentary was indited by Mudaliyaar. This is one of the best of modern commentaries.

The commentary of Dr.K.Sundaramurti on the Tiruvuntiyaar was serialised in the Kaasi Matam's Journal between 1960 and 1963. It appeared in a book-form in 1979. (27)

In 1982 was published Tiruvuntiyaar-Tirukkalitruppatiyaar (Vilakkaurai) by Kaasi Matam. (28) The commentator is Prof.K.Vellaivaaranan. In our humble opinion, this is the best of the editions relating to the twin-sastras. Earlier editors leaving Aalaaba Sundaram Pillai, printed the works in two seperate volumes or in one volume as two independent works. It is true that a few editors furnished a table of correlation of verses in their works. It fell to the lot of Prof.Vellaivaaranan to provide us with a compendious edition of both works, bringing out the close nexus between the two works. We have, in the main, followed this edition, in our translation.

In 1985 appeared the bare text of the Tirukkalitruppatiyaar.This was published by Sri Gomati Ambikai Maathar Sangkam of Sankarankoyil. (29)

The above Sangkam brought out the text of the Tiruvuntiyaar in 1988. (30)

In 1988 appeard "Meykanda Saatthirangkall" as edited by the Department of Saiva Siddhanta, Madras University. (31) This contains the texts of all the fourteen sastras.

The Kaasi Matam published in 1991 an edition of the Tirukkalitruppatiyaar with the commentery of Dr.K.Sundaramurti. (32) This commentator follows the earlier commentaries.

"Tiruvuntiyaar-Tirukkalitruppatiyaar Telivurai' by Si.Su.Mani was published by Arull Nandi Sivam Arutpani Mandram, Tirunelveli,in 1992. (32) Si.Su.Mani will be gratefully remembered by Saivites for his many works on Tamil Savism, in particular, for his magnificent explication of the Sivagnaana Maapaadiyam.

In 1993 was brought out an edition of "Tiruvuntiyaar - Tirukkalitruppatiyaar' by Siva Sri K.Vaidhyanathan, Director of Saiva Siddhanta Ner Muka-p-Payirchi Maiyam, Tiruvaavaduthurai. This is brought out in the form of a text-book. This is designed to serve the second-year students who undergo the prescribed course in Saiva Siddhanta. The Director has done well to follow the work of Prof.K.Vellaivaaranan (item, 28).

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திருக்களிற்றுப் படியார்

செய்யுள் முதல் குறிப்பு	பக்கம்	செய்யுள் முதல் குறிப்பு	பக்கம்
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செய்யுள் முதல் குறிப்பு	பக்கம்	செய்யுள் முதல் குறிப்பு	பக்கம்
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கண்ணப்பன்	50	துன்பமாம்	47
கண்ணும்	48	தூங்கினரை	19
கல்லில்	49	தூல உடம்பாய	49
க்காண்கின்றது	31	தூலத்து அடுத்த	84
குற்றம்	83	நங்கையினால்	69
கொண்டது	28	நல்ல சிவ	20
கொல்கரி	66	நின்றபடி	74
சாத்திரத்தே	14	பற்றினும்	34
சாம்பொழுது	42	பாதகம்	22
சார்பு உணர்	38	பாய் பரி	67
சிந்தையிலும்	86	பாலை நெய்தல்	18
சிவமே சிவ	75	பேசாமை	32
சிவன் எனவே	80	பேரின்ப	69
சிவன் முதலே	59	பொன்னிறம்	70
சுரந்த	52	மன்னன்	68
செத்தாரே	47	முத்தி முதல்	81
செய்தற்கு	56	மெல் வினை	20
செய்யார்	55	மோகம்	66
செய்யில்	23	யாதேனும்	74
செய்யும்	25	வரங்கள்	21
தம்மில் சிவ	45	வானகமும்	48
தம்மில் தலை	12	வித்தும்	54
தன்னைப் பெறு	46	விரிந்தும்	61
தாமடங்க	62	வீட்டிலே	58
தாரத்தோடு	71	வேண்டுங்கால்	42

திருவுந்தியார்

செய்யுள் முதல் குறிப்பு	பக்கம்	செய்யுள் முதல் குறிப்பு	பக்கம்
அகளமாய்	88	சித்தமும்	100
அஞ்சே	93	சிந்தையின்	108
அண்டம்	107	சென்ற	105
அது இது	106	சொல்லும் இடம்	101
அவள் இவன்	106	சொல்லும் பொருள்	98
அவிழ	100	தாக்கியே	93
ஆக்கில்	93	திருச்சிலம்பு	96
ஆதாரத்தா	91	துரியம்	103
இரவு பகல்	97	நம்செயல்	90
உழுவாது	95	நாலாய	105
உள்ளம்	91	பழக்கம்	88
உள்ளும்	100	பற்றை	95
எட்டுக்	99	பெண்டிர்	104
எங்கன்	89	பெற்ற	103
ஒகனும்	90	பேரின்பம்	104
ஒட்டு அற்று	94	பொற்கொழு	106
கண்டதை	89	மருளும்	96
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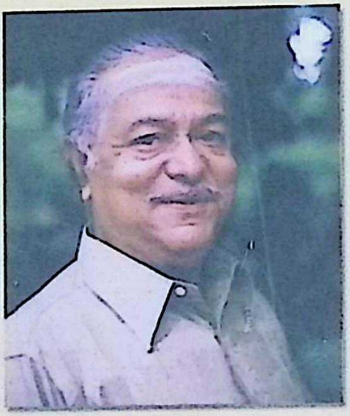
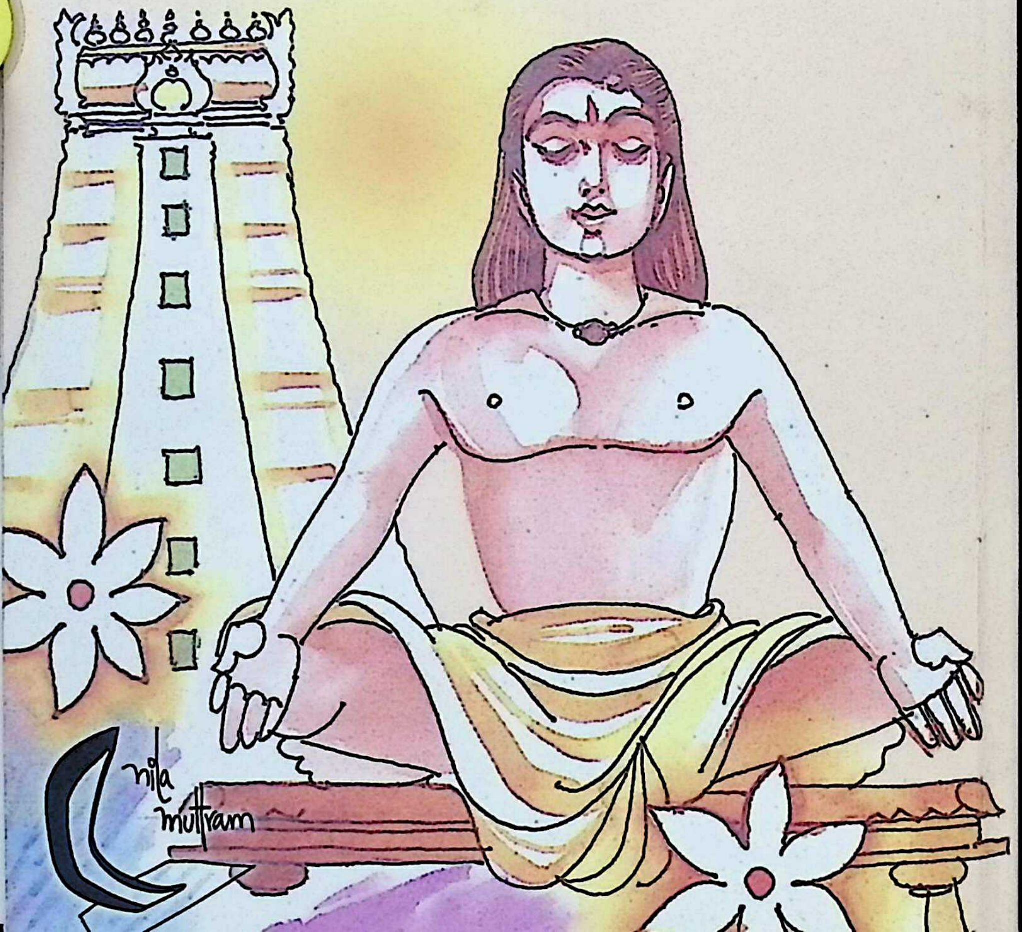
கள்ளரோடு	99	மூலை இருந்தாரை	94
காயத்துள்	107	வித்தினை	101
காற்றினை	98	வீட்டில்	101
கிடந்த கிழவி	95	வையம்	108
சாவிபோம்	102		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